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THE  
JEWISH EXPOSITOR,  
AND  
Friend of Israel.

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JUNE, 1824.

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REVIEW.

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מלחמות האמונה  
OR,

*The Arguments of Faith*, Part I.  
London, 5583, (1823.) Part II.  
London, 5584, (1824.) By Hart  
Simonds, of Lesley, in Prussia;  
pp. 73, and 76, in Hebrew and  
English.

OUR readers are already acquainted with this writer: the Jewish Expositor for last year notices his printed works, and the answers they elicited; to which, in one instance, he has replied in a letter to ourselves. In our answers to correspondents, we acknowledged the receipt of a second communication from him, which we translated and prepared to print; but were induced to abandon our intention for reasons stated in our Number for March; we shall, however, advert occasionally to this written communication, and notice any thing it contains which had not been already advanced in the publications alluded to.

The difficulties to be encountered by the reviewer of a work in contracted rabbinical Hebrew, have

been in this case increased beyond all calculation, by the character of the accompanying translation. Nothing can be more incorrect. It adds to the text—it curtails the text—it contradicts the text—and where the text is obscure, it certainly does not give it much elucidation; and if we had not been able to avail ourselves of the Latin translations of those works to which our rabbin is indebted for his arguments, we should have found ourselves completely at a stand.

It is necessary to remark, that though our author, in his letter to us, refers to this publication for a refutation of certain arguments adduced in reply to his "Light of Israel," it was written in 1822, (p. 34, part i. p. 50, part ii.) and the work whose positions he says it will defend, was published in 1823. We are not, therefore, to expect, as we might otherwise do, a special and particular reply to the criticisms of Messrs. Rogers and Hamilton. The object of this work is to shew, that the parts of the Old Testament which Christians believe fulfilled, or yet to be fulfilled in Jesus of Nazareth, are incorrectly explained, and impro-

perly applied. In effecting this, he professes to have referred *only* to the *Holy Bible*; though we have found all that deserved the name of argument either in his defence of himself, or in his attack upon Christianity, in the rabbinical work entitled "The Fortress of Faith," *חיזק אמונה*.

The first chapter contains some very common place remarks on the duty we owe our Creator, in which we fully concur, though we do not believe that obedience is due to God, because "He composed man of 248 members, according to the number of the affirmative precepts, and of 365 sinews, according to the number of the negative precepts." Our author contends that the Jews are peculiarly favoured by having this obedience rendered easy to them by their traditional expositions of the law; (which the translator, for reasons best known to himself, has called the *Talmud*, though no such word is used by the author;) and he gives some most fantastical expositions of the sacred text as specimens of rabbinico-traditional interpretations. If it be true that the *oral* law was received by Moses, and communicated by him to Joshua, and thus in succession to Rabbi Judah, we may ask, did the Jews, previous to the Babylonish captivity, keep it, or did they not? If a modern Jew says they did not keep it, why then did the prophets never reproach them with a breach of it? They spoke of the breach of a written law, and they spoke of the commands of God as directly revealed to themselves, but not a syllable about 248 members, or 365 sinews of the human body. If we are told that the prophets were silent about the oral law because the people had kept it; then the oral law is confessedly of no use;

for observance of it does not prevent a breach of the written law, or avert the threatened punishment. In his last communication to ourselves, the Rabbi takes higher ground in asserting the superior privileges of his people, by quoting Deut. iv. 32—35; and he might have learned from Rom. iii. 1, 2, and ix. 4, 5, that no Christian will dispute them.

The second section contains an exposition of Gen. xl ix. 10, which appeared in the "Light of Israel," and which has been examined and refuted by Messrs. Rogers and Hamilton, both in their pamphlets and in our last volume. The third section discusses two texts, Deut. xviii. 18, which he says *does not*, and xiii. 1—3, which he says *does apply* to Christ. In addition to the answers already referred to, we have great pleasure in mentioning Mr. Simeon's sermon on the latter text. The observations on Isaiah vii. 14, contain nothing new, and are fully answered in our Numbers for October, 1822, and April, 1823. We notice the exposition of Isaiah lii. 13, liii. 12, which occupies the 5th section; and which is taken from *Chezzuk Amunah* *חיזק אמונה*, *רין*, for the purpose of pointing out an extraordinary contradiction. "The servant of God" in this passage cannot, he argues, be applied to Jesus, for it is inconsistent with his being the Son of God, but it must mean Israel as a nation, for so it is frequently called. "They say he (Jesus) is the Son of God: Why does God thus call him his servant," part i. p. 58.—"The sophists say that Messiah is the Son of God; how can God call the Messiah his servant, which is done throughout Scripture; for instance, in Isaiah lii. 19, 'Behold my servant, &c.'" and we are indebted to the translator for this additional

remark, " which text they themselves interpret as meaning the Messiah," part ii. p. 30.

The perpetuity of the Mosaic law is mentioned in section 6; and those passages which we regard as proofs in the negative, are explained *more Judaico*. Wolf was shewn some passages in the Talmud by a learned Rabbi, with which he afterwards silenced his opponents when they maintained this point: See Expositor, March, 1824; and they certainly furnish a *decisive argumentum ad hominem* against the Jews. As these passages have never, so far as we know, been quoted by any Christian writer, we hope some of our learned correspondents will enable us to lay them before our readers. The contents of this section have been already discussed in the answers to the "Arguments of Faith," and in the Jewish Expositor, Jan. 1824.

The communication addressed to us, which we have alluded to, takes up the subject on other grounds, and argues from the New Testament, that Jesus of Nazareth commanded his disciples to keep the law. First, the writer argues, that all intention to abrogate it is positively disclaimed, Matt. v. 17, Luke xvi. 17; and that its observance is commanded to all future generations, Matt. v. 19, Luke xviii. 18—20; xvi. 31: and then he endeavours to establish a contradiction between these passages, as declaratory of our Lord's opinion, and his conduct with his defence of it, Matt. xii. 1—8. Our author, and his brethren who argue like him, here understand *fulfilling* the law as synonymous with *obeying* it; but the law is joined with the prophets, and to *fulfil* them is to accomplish their predictions: and

it is not necessary to specify the numerous occasions on which our Lord and his apostles represented the Gospel as that which fulfilled the law; and when the author adduces Matt. v. 27—29, as he had before done in his reply to Mr. Hamilton, for a proof that Christ imposes still greater burthens than Moses, he unwittingly concedes the superiority of the Gospel as a spiritual dispensation.

The 15th of Acts is altogether mistaken by the Rabbi, both in what he has said in answer to Mr. H. p. 2, and in his fuller dissertation in his letter to us. The question was about the ceremonial, not the moral precepts; about the circumcising Gentile converts, not about the propriety of Jews being subject to the law; this point being definitively settled, Acts xxi. 20—26. That the Gentiles were to be called into the church, was not understood by the apostles until the period of Peter's vision, Acts x.; and the point which was to be decided, Acts xv. was not what Christ had taught about their conduct towards Gentiles, but what intimation God had subsequently given that they were to be made his people, and how. They determined that they were not to be circumcised, nor brought under the yoke of *ceremonies*; but there was no wish on the part of the apostles to exempt either themselves or the Gentiles from *obedience* to the moral law; which the Rabbi has allowed to have been imposed in a stricter sense by our Lord than by Moses; and this admission sufficiently answers his insinuation, that the apostles were in this case influenced by licentious or interested motives. However Jews may cavil at the doctrines of the Gospel, its superior morality has never been

denied. The apostolic decree has been discussed in our last year's vol. to which we refer the reader.

The Rabbi's charge of idolatry does not affect Protestants: his accusations of impurity are not applicable to us as a church; for the conduct of professing Christians does not affect the question, any more than the conduct of Jews shews that their vices are tolerated by their law; but we cannot agree with him that our mode of executing criminals is an infringement of the command to abstain from things strangled. So much then for his objections that we Gentiles do not abstain from things prohibited by the apostles. See Chezzuk Amunah, p. 382.

Section ii. part 2, on the revival of Levitical worship, is answered in "Observations on the Light of Israel," also in our Number for January; and all he says in sec. i. may be fully obviated by shewing that the passages he has adduced are applicable to Messiah's second coming. The next section sets critical analysis at defiance: all that is intelligible, either in original or translation is, that David, in 110th Psalm, speaks in the person of a Levite, who in chaunting the temple service says, "The Lord said unto my Lord," i. e. to David.

Finding nothing further worthy of special remark in the remaining sections of this part, we return to that portion of his written communication in which he endeavours to shew, that on the subject of justification by faith, St. Paul contradicts both himself and St. James; and that faith was accounted to Abraham for righteousness, with respect to foreseen good works. Really it is too much to expect us to reply to such objections, which

any one comment on the New Testament would have removed; and his ignorance of Christian theology has led him to lay great stress on supposed inconsistencies, which any well-taught Sunday-school child could reconcile. He is mistaken, if he thinks we believe Isaiah lii. 1, relates to the time of the second temple: we look for its accomplishment when Jerusalem shall cease to "be trodden down of the Gentiles;" and we hope the present aspect of affairs will prove the dawning of a blessed day to Sion. All he has said about the dominion of the Turks in that city, we have long since read in Chezzuk Amunah, p. 352: see also P. i. p. 60.

Before we conclude this article, we must say something more of the unfairness and incapacity of the translator. He has left from page 26—28 untouched, and filled the opposite pages with totally different matter. P. 32, our author thus writes, "To thy tents, O Israel, as much as if *they said*, to thy God, O Israel, this is the kingdom of heaven;" (despised by them;) and his translator gives this a version: "To thine own house, stands in the text, for the word house, (in Heb. *Oaletha*) with the same letters, only differently formed, and may also be read *Elocha*, which signifies thy God—namely, Go to thy God, Israel, for they wanted to go after their deities, and forsake the true God," P. ii. p. 32. The English translation of a paragraph, p. 70, has not any resemblance whatever to the original; and wherever the fault lies, it is fact, that p. 67—69 of Hebrew and English are so misplaced that their connection is lost, without a very close investigation. Part i. p. 63, "So shall he sprinkle many

'nations,' the word יְזַבֵּחַ (sprinkle) from the word of Isaiah lxiii. 3. Their blood shall be sprinkled (נִצְחָמָה) on my garments :" Author.—"The word sprinkle (*jase*) corresponds with the word in Isa. lxiii. 3, And their blood shall be sprinkled (*jas*) on my garments :" Translator.—Besides bestowing a new name upon our old friends Agrippa and Vespasian, the translator gives us rather novel information about them, to prove that Daniel's "Messiah, the prince," was "cut off" at the siege of Jerusalem: he says, "King Agrifus was the last king in Judah who, with his son, slew Espaseanus three years and a half previous to the destruction of the temple," P. ii. p. 49. When we read in the English, that *the Pope* changed the sabbath to Sunday, P. ii. p. 36; having a great curiosity to see how this personage would look in rabbinical Hebrew, we searched the opposite page, but without success. In two separate places we are told by the translator, that Moses and the prophets commanded *the fixing* of the sabbath (על שמיות שבת), wrong. P. i. p. 45. P. ii. p. 34. The origin of this we are totally at a loss to conjecture.

From what we have said as to the sources whence Rabbi Simonds has drawn most of his arguments, our readers will perceive that we are not combating the opinions of an individual, but those which have been popular among the Jews since the period of the reformation; and how mournful is the proof they afford, that Zion's "prophets have seen vain and foolish things for her." We trust this article will make our readers more sensible than ever of the need and importance of prayer for the Jews, and excite them to renewed exertions on

their behalf, that Israel may discover their iniquity, to turn away their captivity, and that they may no longer see false burthens and causes of banishment.

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QUESTIONS OF A GIBRALTAR JEW.

[Concluded from p. 173.]

*On the King Messias.*

Whom we wait for, and we *wait* for, and *will* wait for, and will wait for, to the end of the world; and he ought to have ten signs and titles by which we should know him.

1. He ought to be of the seed of King David, and of the root of Jesse, as saith Isa. xi. 1.

2. He shall come in the degree, (grado) character of a prophet, who, with his prophecies, openly shall discover the hearts of the people, as in Isa. xi. 2—4. The Spirit of the Lord shall rest upon him, &c. With righteousness shall he judge the poor, &c.

3. He shall be great in wisdom, and in judgment, and in might; as it is said in Isa. xi. 2. The spirit of wisdom and of understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.

4. He shall judge the truth with equity, and the poor. He shall have no need of witnesses, only with the greatness of his prophecy will he regard the good of the accused; as saith Isa. xi. 3.

5. He shall come in the character of a Judge, and he shall be King Messiah, and he shall execute judgment and justice, and shall not be confined to Israel, but shall be over all nations, Isa. xi. 4.

6. Upon the miracles and wonders that the King Messias shall do against nature. In his days shall be mixed with his prophecies many miracles upon the earth, as

saith Joel ii. 28—31. (In the Hebrew iii. 1—4.) So it is very clear what shall be at the end of all things in the days of Messiah.

7. Of the great peace there shall be in the world. There shall be no more war among the nations, as it is said in Isa. xi. 2—4: and even among the beasts of the field shall be peace, as it is said in Isa. xi. 6.

8. That all the Gentiles in the world shall be rich in peace, according to Isa. xi. 10.

9. That he shall assemble the outcasts of the ten tribes of Israel, and gather together the dispersed of Judah and Benjamin, who form two tribes, and are scattered in all the world. Benjamin is included in the name of Judah, and the ten tribes are under the name of Ephraim, Isa. xi. 12.

So that all these propheecies have never been fulfilled; for, *first*, That Messias ought to be of the seed of David. But during all the time of the second temple, not one king of the house of David reigned; only the Asmoneans, called Maecabees, who were of the seed of Aaron Aeather, and in all the time of that temple nothing was fulfilled.

For, *secondly*. But of all the Jews who were in Spain and France, none wished to return to Jerusalem, because they knew their redemption was not complete. So that from Babylon few returned, as it is said in Ezra ii. 64. And none of the ten tribes who were in France and Spain returned, because they knew it was not *the* Messiah they waited for. So that, as we firmly believe in the words of the sacred Scriptures and in the Prophets, we are persuaded, that all the good and evil which the Scriptures and the Prophets have said, have been acomplished in us. And as we wait for the Mes-

siah, we do wait for him, and will wait for him, till the blessed God, shall change us, and make us perfectly good, as said Moses our master, and lord of all the prophets, in Deut. xxx. 1—6; and also his brother prophets; for instance, Ezek. xxxvi. 26—28. In like manner the last of the prophets has told us, and commanded us when he sealed his words, and he said to us, that we should take care to remember the laws of Moses; Mal. iv. 4. (In Hebrew, Mal. iii. 22.)

I see that in the New Testament verses which are not written in the law are brought forth, as “Thou shalt love thy neighbour and hate thy enemy.” Such a verse as this I do not find in any place. And shall I not know the seeret of the 14 generations; of the 14 generations from Abraham to David, and from David to the captivity of Babylon, and from the captivity of Babylon to Jesus Christ? In fine, it is very clear, that all these prophecies do eall the people of Israel to have good expectations, as saith the prophet Jeremiah xxxi. 7—11. All the prophets whieh have been, have given us good expectations; particularly our master, who is the best consolation we have in this long captivity; in which God promises to be our God, as saith Lev. xxvi. 44. And even we wait when that great English nation which has such a naval power, will carry us as a present in their vessels to Jerusalem, according to Isa. lxvi. 19, 20: and likewise in Isa. lx. 8, 9, “Who are these elouds, and the ships of Tarshish,” but the nation so great and holy, the English? How fortunate are we to enjoy privileges in their country, whom we expect will be the first to carry us as presents to Jerusalem? So

that it is our obligation to be ever waiting, as the verse saith, " I wait for thy salvation, O Lord." And thus we wait for that great day, as saith Zeph. iii. 9, Zech. ii. 11; xiv. 9.

I desire that the gentlemen of the London Society, with their messengers sent through the world and to India, would give us some information of the ten tribes scattered, according to the prophets, that all might be gathered together to go to one place, because the dispersed of Judah, we are through the world, and form two tribes.

There were some English regiments here from Bombay in the last war, and some soldiers belonging to them came to our synagogues on the sabbath-day, and told us they were Jews; but on further enquiries which we made, in order to know something from them, we perceived they could not give any information, and they knew nothing of our religion. I believe they were called Sepoys.

In fine, we had great joy to know of them, seeing that the prophets say, that they were captives in Halah and in Habor, as the verse saith, 2 Kings xviii. 11.

Finally: we would have great joy to know of them, for it is about 600 years since R. Benjamin of Toledo, said something about them in his book. But lately we have heard nothing of them, and nobody is more likely to give us news of them than the London Society.

ANSWER OF THE REV. C. NEAT TO  
THE GIBRALTAR JEW.

[Concluded from page 188.]

*On the King Messiah.*

The signs by which you will know the Messiah are all true; and

by these signs we know that Jesus of Nazareth is the King Messiah. For,

1. Jesus was of the seed of king David, for his mother Mary was the daughter of Heli, who was the son of Nathan, who was the son of David. And the multitude who had seen the miracles of Jesus, believed that he was the Rod from the stem of Jesse, and the Branch that should grow out of his roots; and therefore they cried out, saying, Blessed be the kingdom of our father David, that cometh in the name of the Lord, Mark xi. 10. And here I must repeat the question, and desire you to tell me how you will be able to know the Messiah to be of the seed of David, since all the genealogies have been destroyed so many hundred years; and you cannot, at this day, tell who is descended from David.

Second sign: That Messiah shall be a prophet. So was Jesus. Isaiah said, chap. xi. 2, "The Spirit of the Lord shall rest upon him." This was fulfilled in the following manner: "And Jesus, when he was baptized, went up straightway out of the water, and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him," Matt. iii. 16. You say, Messiah, with his prophecies, shall openly discover the hearts of the people; this Jesus did on several occasions. St. Matthew mentions one instance, chap. ix. 3, 4, "Certain of the scribes said *within themselves*, this man blasphemeth. And Jesus, *knowing their thoughts*, said, Wherefore think ye evil in your hearts."

Third sign: That Messiah shall be great in wisdom, and in judgment, and in might. This also

agrees to the character of Jesus. At twelve years of age, "he was sitting in the temple in the midst of the doctors, both hearing them and asking them questions. And all that heard him were *astonished at his understanding* and answers," Luke ii. 46, 47. And on one occasion, the officers who were sent to take him declared, "Never man spake like this man," John vii. 46. And he shewed the greatness of his wisdom in making known future events. He prophesied concerning the time and manner of his own death. He foretold his own resurrection on the third day. He predicted the siege and destruction of Jerusalem, and the dispersion of the Jews unto this day. Read Matt. xxiv. 2, 15. Luke xix. 43, 44; and xxi. 6—11, 24—26.

The fourth sign: That Messiah shall judge the truth with equity, and have no need of witnesses, is verified in Jesus. In his sermon on the mount, he gave the true meaning of your law, and explained the precepts so clearly, as that all might understand. Read Matt. v. 6, 7. In his answer to the Herodians concerning the tribute-money, we see how Jesus decided truly; "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's," Matt. xxii. 21. And we find that Jesus "needed not that any should testify of man, for he knew what was in man," John ii. 25.

The fifth mark of the Messiah points out Jesus to be Him. The miracles which he did convinced many of the Jews that He was the Ruler of Israel; and they wanted to take him by force, and to make him king. Nathanael in particular, was so fully persuaded of the wisdom, and power, and divinity of Jesus, that he said to

him, "Rabbi, thou art the Son of God, thou art the King of Israel," John i. 49. And upon the cross was written the true title of Jesus, and Pilate himself would not alter it: "This is Jesus, the King of the Jews," Matt. xxvii. 37. And the dominion of Jesus extends at this day over many nations. His Gospel, which is the law of his kingdom, is preached in countries distant from each other; and at its first publication, had to oppose all the power of man, and the influence of idolatry. The Gospel was irresistible, and prevailed. Multitudes, far more numerous than the Jews ever were, now own Jesus as their Divine King, and delight to do his sovereign will. And the time is coming, when He shall appear the second time, without sin unto salvation; and then the words in Psalm ii. 8, 9, shall be fulfilled, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This is what Daniel foretold in chap. vii. 13, 14. You and I shall see this great King coming in his glory; and, though *now* you will not believe that Jesus is the King Messiah, yet then you must own him in that character.

Sixth: Miracles are an evidence of Messiah; and this evidence is not wanting in proof of the claims of Jesus to that character. Jesus did the very miracles which Isaiah prophesied that Messiah should do. Read Isaiah xxxv. 5, 6, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as a hart, and the tongue of the dumb shall sing." Jesus did

these things. He restored sight to the blind, hearing to the deaf, strength to the lame, and the power of speech to the dumb. And the prophecy of Joel was fulfilled in the day when the apostles, and first Christians were enabled to speak various languages; as you may read, Acts ii. 16—18.

The seventh sign is peace under Messiah. Peace between God and man is the greatest blessing; and every one who truly believes in Jesus has this peace. The terrors of a guilty conscience are taken away, and the Christian can look upon God as his friend and father. And every real Christian loves peace, and seeks to promote it among all men. The reason why peace has not been more general in the world is, because men have had no more of true Christianity than the name. At the first this was not the case, for the early Christians lived in peace, and their enemies and persecutors were obliged to say, "See how these Christians love each other." You may read an account of what true Christianity did in the first ages, in Acts ii. 44—47. And we expect that the words of Isaiah which you notice (Isa. ii. 2—4; and xi. 6,) will be exactly accomplished when the Gospel of Christ shall be believed and practised in all the world. And then your eighth sign of the Messiah will take place. At his second appearance, Jesus will likewise fulfil the ninth token of his Messiahship, according to Isa. xi. 12.

You say these prophecies have not been fulfilled. It is true, they have not been *entirely* accomplished, but they have been in some measure brought to pass. The kingdom of Messiah, like that of his father David, was not to be

established in a moment. David suffered many things before he sat upon the throne; and after he became king in Hebron, seven years passed away before he was king of all Israel in Jerusalem. In like manner, Messiah was *first* to suffer, and then to enter upon his kingdom. Now he rules over a few comparatively; but at some future period, which we hope is near, our Lord Jesus Christ, shall reign in mount Zion and in Jerusalem, and before his ancients, gloriously. You do not consider this gradual fulfilment of prophecies, which speak of the Messiah; but you think only of his temporal power and glory; and this is one reason why you wait so long, and will continue to wait in vain for the Messiah that you expect. Jesus is the true Messiah, and you never will see any other.

You are wrong also, in saying, that the Jews in Spain and France did not return to Jerusalem in the days of Ezra. There is no good reason to prove, that there were any Jews in Spain or France during the Babylonish captivity; so that what you write upon that point is nothing to the purpose.

Moses and the prophets never commanded you to observe the ceremonial law longer than the coming of Messiah; and as you have remained so many years without a king, and without a prince, and without a sacrifice, and without an ephod, and without a teraphim, it has been impossible for you to keep the statutes and appointments of Moses. This very fact shews, that the ceremonies of Moses are done away; and that it is your duty to hearken to Christ the Prophet, of whom Moses spake in Deut. xviii. 18, as about to be raised up like unto himself. Moses gave laws, and as that Prophet was

to be *like unto Moses*, He also would give laws; and to these laws you, and all mankind are bound to hearken. Read Deut. xviii. 15.

The place you cite from Matt. v. 43, consists of two parts: "Thou shalt love thy neighbour;" this is one part—it is written in the Old Testament. You will find it in Lev. xix. 18. The other part of the verse is, "Thou shalt hate thine enemy." This is what the Scribes and Pharisees taught the people. They explained the precepts which were given to Israel concerning Amalek and Moab, and which were only to apply to those nations, to mean all enemies that any individual might have. Thus the substance of the oral law, and the sayings of the scribes and Pharisees upon this point was, Thou shalt hate thy enemy. It was *their* saying that Christ mentioned, and not any part of the Old Testament. By such false interpretations, the moral law was obscured and corrupted; and therefore, Christ shewed how wrong the traditions of the elders were, and taught the true meaning of the ten commandments.

You acknowledge that such a verse is not to be found in the Old Testament as, Thou shalt hate thine enemy. Consequently, you mean to say, such a verse is contrary to the sacred Scriptures. And so it is. But it is a verse containing the substance of some part of your oral law; and therefore some part of your oral law contradicts the written word of God. This is the case; for your rabbies of old time have made the commandments of God of none effect through their traditions. Such was the saying of Rabbi Isaac, recorded in Midrash Tehillim, fol. xxvi. 4, "Thou

shalt not be willing to show kindness or mercy to Gentiles." Jesus, therefore, does not contradict the moral law, but the false explanations of it by the scribes and elders. And why will the Jews at this day pay so much attention to vain traditions, which oppose the Scriptures, and lead the mind into error? The prophecies do, as you say, hold out hope of salvation to Israel; and doubtless, the promise in Lev. xxvi. 44, 45, will be brought to pass. But, in order to this, you must, as I have already observed, repent of your sin, and believe in Jesus as the true Messiah.

Whether the English nation will be employed to carry you in vessels as a present to the Lord of Hosts, time only will prove. This is by no means unlikely, and a learned English bishop has written, to shew that the English will be used for this glorious purpose. One thing is certain, that many thousands of true Christians in England pray to God, without ceasing, for the salvation of the Jews. And they do all in their power to promote your spiritual welfare, by proving to you, that Jesus is the King of Israel, and by entreating you to put your trust in Him.

With respect to the ten tribes, we know but little. Some traces of them have been discovered in the East Indies, in the country about Cochin. The soldiers that came to your synagogue were, perhaps, from that part of India, and belonged to the ten tribes. Further remains of the tribes have been discovered in Africa, by a missionary who travelled into the interior of that country from the Cape of Good Hope. Some have supposed the Tartars, who inhabit the countries bordering on the Caspian Sea, are descendants of

the ten tribes; and this opinion is grounded upon some probable reasons. Others again have imagined, that the north-east parts of Ameriea were peopled in part, by the dispersed of Israel, and that many tribes of the Indians are of Israelitish origin. We eannot say any thing with certainty upon this interesting subjeet. Probably the tribes are scattered through many countries, and the great body of them still live in places little known to modern nations. But doubtless they will be discovered, collected, converted; and, together with Judah and Benjamin, inhabit the land of Canaan in the latter days, and under the peculiar government of Messiah.

Thus have I endeavoured to reply to your enquiries, and all I beg of you is, to consider with candour what has been laid before you, to compare the Old Testament prophecies with what our Gospel contains concerning Jesus Christ; and to pray for God's grace, that you may come to a right knowledge of the true Messiah, whom to know is life eternal.

It will be very pleasing to me to answer any further enquiries whieh you, or any of your brethren, may wish to propose; and I shall be glad if you will write your opinion upon the following questions, some of which are propounded in the foregoing pages. I collect them now, in regular order, and add others for your consideration and answer.

Question 1. Have the law and the prophets a *spiritual*, as well as a literal meaning?

Q. 2. How will the Jews be able to prove the Messiah whom they expect, to be the *Son of David*, seeing all the genealogies have been lost so many hundreds of years?

Q. 3. Do you allow yourself to be a sinner against God, by reason of being born in sin as one of Adam's race, and by reason of your own transgression of the ten commandments.

Q. 4. Upon what do you rest your hope of finding favour with God in the judgment-day? What will you do when God riseth up; and when he visiteth, *what* will you answer him?

Q. 5. Will you tell me why you call the passover, the passover of eakes, and how the Jews keep it at this time?

Q. 6. Is the Messiah to be a priest, as well as a prophet and a king?

Q. 7. What is the meaning of Isa. liii.; and of whom does the prophet speak in that chapter?

Q. 8. Is Messiah to be the Redeemer of the soul? and how is he to effect that redemption?

Q. 9. How do you know that the Old Testament is the word of God, and that what was said of Moses was really true?

I remain,

Your sincere well-wisher,

C. NEAT.

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RABBI CROOLL TO THE REV. E. F.—K.

[Concluded from page 163.]

Page 7, you say, "Notwithstanding you allow in great measure, as we have seen, the sinful and immoral state of your nation, though you are all sinners; yet you mention that the merits of the strict observance of these two commandments, circumcision, and the worship of the one God, which are the foundation of the whole law, are more than sufficient to restore you all into his favour, and collect all the dispersed of Judah and Benjamin from the four quarters of the world."

Answer.—I confess that we Jews are not good toward God, but you Christians are not much better: it is a common thing with people to search out the crimes of other people, at the same time they forget to search their own: you will remember that it is recorded in Matt. vii. 3, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye." I would now put the question to you, for you to answer it by your honour, and as a religious man. Are the Christians better than the Jews? View your own people, examine them, and see what is done among them, and then tell me in what case they are better than the Jews: there is no use to be called a Jew, or to be called a Christian, if each does not observe the precepts of his law.

Next, I shall come to another part of your argument, page 8: "I will only add one question upon this head. If you suppose your observance of these two precepts, circumcision and the worship of the one God, to be sufficiently meritorious to appease God's wrath towards you, and to deliver you from your present long captivity, why did not the observance of these commandments save you from your long captivity; for you have steadfastly adhered to them, even under persecution, ever since your return from Babylon?"

Answer.—You call our dispersion a long captivity, when God calls it only a moment: "For a small moment have I forsaken thee; but with great mercies will I gather thee," Isa. liv. 7.

Further, you bring an argument of little children; but I say your argument is truly childish. Do you not know that our time is different

from God's time—our time is short, but to God's time there is no end; therefore he has appointed every thing in its proper time, and also an appointed time for the restoration; a time which God was pleased not to reveal to any man, or to any angel. As concerning the above two commandments, I still maintain, that they alone are sufficient to bring us redemption; for these two commandments are the foundation of the whole law: for instance, if we worship a strange god, the whole law is trampled under foot; we then belong no more to God, nor to his law; but if we acknowledge no god except our God, though we have transgressed many precepts of the law, still we have a God, and his law is our law, and this will keep us united to our God for ever; and by that alone, the world is able to exist, or else there would be no world.

You know, my good Sir, that God is jealous of his glory. This he tells us, "And I will not give my glory unto another," Isa. xlvi. 11. And again, "I am the Lord, and there is none else," Isa. xlvi. 5. Mark the word "I," is only one. Is it a small thing in your eyes, when God calls Israel for a witness, that he is the only God: "I have declared, and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith the Lord, that I am God," Isa. xlvi. 12. But you, Sir, though you believe also in the same God as we do, yet not rightly, for you believe also that the Messiah will be equal with God.

Here you may observe, that we Jews, among all men, are the only people that bear the witness that God is absolutely one, and by

that merit we shall be redeemed from the present dispersion, as it is written, "I the Lord will hasten it in his time," Isa. lx. 22. Now, to make the Jews more acceptable to their God, a little time before the restoration, Elijah the prophet will be sent to our nation, who will unite them all, and bring them all back by a true repentance to their God, and thus all will become the favourites of God; for so it is written, "Thy people also shall be all righteous: they shall inherit the land for ever," Isa. lx. 21.

Page 8, you say, "You lay great stress upon your natural descent from Abraham, &c. you go even so far as to assert, upon a passage of Scripture, that he who is an Israelite shall be saved, &c. That because a man is a Jew, he must be accepted of God, though he may be a thief, a drunkard, an adulterer, &c."

Answer.—I will set here before you the words of Moses, and do you consider them: "For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because you will do evil in the sight of the Lord, to provoke him to anger through the work of your hands," Deut. xxxi. 29. And, besidethis, and all the curses pronounced against the people for their disobedience: be surprised, and read the last words of Moses: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord," Deut. xxxiii. 29. Mark this passage, and consider, that a people which provoked God for the space of forty years, at last Moses tells them that they are happy, for they are saved by God. But Moses gives no reason why they are saved

by God. Will you now say, that the word of God is not to be fulfilled? We know that God is wise, and a skilful physician, and knows how to cure all diseases; he therefore knows that this people will be cured at last by sending them Elijah the prophet; therefore, and on that account, Moses said, Happy art thou, O Israel, a people saved by God: and for that very reason, Isaiah the prophet says the same: "Israel shall be saved in the Lord with an everlasting salvation: ye shall no more be ashamed nor confounded, world without end," Isa. xlvi. 17. But here you ought to know, that not a part of the nation is meant here, but all Israel; for so it is written, "For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruit of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen," Ezek. xx. 40, 41.

Not a word is here mentioned about a converted Jew, but Israel; nor a Christian Israelite, but Israel; nor Christianized Jews, but Israel: learn now by the above passages, that Israel is saved by God; there he was, and is, and shall be our judge, our lawgiver, and our king; and how can you say,—“he will not save you.” When God hath declared already, that the Jews are saved by God, it appears that you set up to contradict the word of God. Moses and Isaiah

both say, " Israel is saved by the Lord ;" and you have the assurance to contradict both.

Page 9 you say, " The name of Israel, and the rite of circumcision bring no salvation to him who does not believe in that Messiah who must atone for his sins ; we cannot, therefore, look upon you as any thing but the outcast people of the Lord ; as his banished ones ; those on whom the mark of his wrath is set."

Answer.—Circumcision was first commanded to Abraham, and though Abraham was the favoured of God, yet was he considered as imperfect in the sight of God, as it is written, " Walk before me, and be thou perfect," Gen. xvii. 1. " This is my covenant, which ye shall keep between me and you, and thy seed after thee ; every man child among you shall be circumcised," verse 10. " And my covenant shall be in your flesh for an everlasting covenant," verse 13. Here is the mark of salvation set on the flesh of Israel, by which they are to be known to be set apart to be called his servants. Circumcision is of an high magnitude, for it is to be performed on the Sabbath. Next, that " on whom the mark of his wrath is set." My dear Sir, you forget yourself ; you find out only the bad, which is almost past already ; but all the good things which are yet to come, you cannot see them, but I will set a few of them before you.

" Thus saith the Lord that made thee, and formed thee from the womb, which will help thee ; Fear not, O Jacob, my servant ; and thou Jesurun, whom I have chosen," Isa. xliv. 2. Mark, here Jacob is called the servant of God, and chosen. " For the Lord hath

redeemed Jacob, and glorified himself in Israel," verse 23. Mark, the glory of God is Israel. " And even to your old age I am he ; and even to hoar hairs will I carry you : I have made, and I will bear ; even I will carry, and will deliver you," Isa. xlvi. 4. Mark this passage, in which you will find the glory of Israel, when God says, " Though you are old in captivity, I will carry you, and will deliver you." And again, " I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Isa. xliv. 3. Learn by this, that the whole nation of Israel at last shall be prophets : and again, " Neither will I hide my face any more from them ; for I have poured out my Spirit upon the house of Israel, saith the Lord God," Ezek. xxxix. 29. Here you see again, that at last, the whole of Israel will become prophets : " I bring near my righteousness ; it shall not be far off, and my salvation shall not tarry : and I will place salvation in Zion for Israel my glory," Isa. xlvi. 13.

Is there no salvation for Israel ? Mark, the text does not say, that God will place salvation in Zion for the converted Jews, nor for Christian Israelites, nor for Christianized Jews, but for Israel his glory. Again, " In the Lord shall all the seed of Israel be justified, and shall glory." In this passage also, not a word is mentioned about converted Jews, but those Jews that are under the law. " And the ransomed of the Lord (but not of the Messiah) shall return, and come to Zion with songs and everlasting joy upon their heads ; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv. 10.

Now, my good Sir, examine the

above passages, and tell me whether there is even one word mentioned that the Jews shall or must become Christians. Mark, the Jews are to be ransomed by God, but not by the Messiah.

In the day of our restoration all will sing, as it is written, "Sing, O ye heavens, for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed (but not the Messiah) Jacob, and glorified himself in Israel," (but not in the converted Jews) Isa. xliv. 23.

Dear Sir, I hope that the above quotations set before you, will open your eyes, to see how greatly you were mistaken in your own opinion of the character of Israel.

And further, I must tell you, that I am not deaf to an upright reasoning, but cannot bear to hear foul arguments, visions, and dreams; and hope the next of your's will be on a more solid foundation. I shall expect your answer to this paper; but it would be more suitable for the converted Jews to answer it.

Conclusion.—Whether, according to your opinion, the Messiah is come already; or whether, according to my opinion, that the Messiah is yet to come, I know this, that at last there will be only one Shepherd and one flock; and may it please the Almighty to hasten that day, when all the children of men shall praise God: and that will be the time when the kingdom of God will be established in this world, and will continue for ever and ever. Amen.

I remain

Your most obedient Servant,  
JOSEPH CROOLL.

Cambridge, Jan. 4, 1824.

J. B. TO RABBI CROOLL.

Dear Sir,

My valued friend C. F.—K. having been called unexpectedly from town, under circumstances which put it out of his power to proceed further at present in his reply to the letter you addressed to him through the Jewish Expositor, it has been placed in my hands, with a request that I would officiate for him, in completing what remains of his answer; and in undertaking this task, I desire, on my own part, to assure you that I write to you in brotherly love; that it is not for victory in argument that I strive. I contend only for the truth which is revealed; and my earnest desire and my prayer is, for a friendly discussion which may be profitable to both of us. And why indeed should any discussion between the Jew, and the Christian be otherwise than friendly and affectionate? Our duty as Christians is to walk in love with every one. You are the children of Abraham, and we are taught that they which are of faith in Christ Jesus, the same are the children of Abraham; (see Gal. iii. 7;) and thus Jew and Christian may be called brethren, and the children of the same father. And it behoves that all bitterness, and wrath, and anger, and clamour, and evil speaking be put away, and that we be kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake forgiveth us. Proceeding, therefore, in this spirit with the reply, I desire to observe, that your remarks which remain to be answered, may be classed under four different heads, and I shall reply to them in that order.

*Firstly.* You assert that, although the Jews are not good or

righteous before God, the Christians are not better, and that there is no use in being called a Jew, or called a Christian, if a man does not observe the precepts of God's law. To the accuracy of this reasoning I can have nothing to object. If a Jew does not act up to the precepts of his religion, it does not prove his religion to be erroneous; neither does the inconsistency of a Christian condemn the Christian religion, but himself. The mere outward profession of either, we are fully agreed, is not enough. But the question between us is this: Is your religion, or is ours, the religion of God? And admitting your religion once to have been so, we, on our parts, aver that it has passed forward into the Christian religion, which is the higher and the better dispensation; being the substance of that which, under the law of Moses, was set forth in types and figures. Our statement is, that the law of Moses, which was from God, has now passed away, and the Lord has engrailed the Gospel dispensation upon it. He has taken away the first covenant, that he might establish the second, or the new covenant.

*Secondly.* It was asked by C. F.—K., whether you supposed the observance of the two precepts, circumcision and the worship of the one true God, sufficiently meritorious to appease the wrath of God towards your people, and to deliver you from your present long captivity? You now reply, that your present captivity is not a long one, for that God has so declared in *Isaiah liv. 8*, saying, "I hid my face from thee for a moment, but with everlasting kindness I will have mercy on thee, saith the Lord thy redeemer."

This, my dear Sir, is almost a cavil upon words, for however long the captivity may have been, speaking after the manner of men, and in relation to the periods of human calculation, there is no controversy between us, but that the extent of that glorious era, during which Israel shall enjoy the blessing, will be so great, that the time of the captivity, when compared with it, will be as a mere moment. It is, indeed, every where described by words, which in our English Bibles are translated "everlasting," and "for ever and ever."

But to proceed with the statement. After admitting fully that your people are not righteous before God, you reply further, that, according to your view of the subject, the two commandments, circumcision and the worship of the one true God, are the foundation of the whole law, and are sufficient for the redemption of the children of Israel: for that they duly observe circumcision, and, however much they may be transgressors, they have never departed from the Lord their God, to worship a strange god. That they acknowledge him as the true and only God, and therefore he is their God, and his law is their law, and thus they are united to him for ever. You observe, also, that God declares he will not give his glory to another; that he is very jealous of his glory. And you infer that the Christians are in error respecting their worship of God, for that though they worship the true God, they do not worship him rightly, as they hold Messiah to be equal with God; whilst the Jews alone, of all men, bear witness that God is only one. By these merits you consider that the Jews will be redeemed; but you believe, also, that to make

them more acceptable, shortly before their restoration Elijah the prophet will be sent to unite them, and to bring them to repentance.

To all this I rejoin, by reminding you that the Mahomedans, equally with the Jews, worship the one God, and obey circumcision; and thus, according to the argument you adduce, they might also claim to participate in the promised blessings; a proposition to which no one can assent. But I cannot admit the accuracy of your statement, that you have not departed from the worship of the Lord; for I observe, that to his word you have added your own pretended traditions, thereby making it of none effect. The Lord commanded you, in Deut. iv. "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it;" and again, in Deut. vi. "The words shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between your eyes." But instead of obeying these commandments, you teach your children, chiefly and principally, the Talmud. You impress upon their infant minds, not the word which the Lord commanded you, but the vain traditions of your elders; and these, and these only, do you set as the sign upon your hands, and as the frontlets between your eyes. How, then, shall it be said that you have not departed from the Lord your God, and that you still keep his law?

Again: The Lord said, "I will raise them up a prophet among their brethren like unto Moses, and I will put my words in his mouth, and he shall speak unto them all that I

command him; and it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Deut. xviii. 18, 19.) This prophet you have rejected: you have refused to hearken unto his voice, and accordingly the Lord your God doth require it of you, even unto this day. For that prophet like unto Moses, was Jesus of Nazareth. He is the man spoken of as the Shepherd of the Lord of hosts, against whom his sword awakened; and the Lord calls him "the man who is my fellow." (Zech. xiii.)

This is he who hath come in humility as a sacrifice for sin, and who shall hereafter come in glory to judge both the quick and the dead. You complain that we worship the Messiah, and that we believe him equal with God. Does not the prophet call him Jehovah's fellow? and are we not commanded to Kiss the Son, who is the King upon God's holy hill of Zion, (Psalm ii.) whose name is "Wonderful, Counsellor, The Mighty God, the Everlasting Father, and the Prince of peace." (Isaiah ix.) If his name be the Mighty God, how shall we not worship him? "Behold, he cometh with clouds, and every eye shall see him, and they also that pierced him; (as declared in Zech. xii. 10;) and all kindreds of the earth shall wail because of him." And is it not written of him in Psalm xlvi. "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." How, then, shall we not worship him?

To your incidental remarks upon the coming of Elijah I need not reply, further than by referring you to the letter of C. F.—K., which is to be found in the last Expositor.

*Thirdly.* You insist strongly upon the importance of circumcision; concerning which I freely admit, that it was a sign and token ordained of God, as a pledge of his faithfulness to Abraham and his children. It is the sign of God's covenant with Abraham; but it is to be remembered, that the promise came to Abraham when he was in uncircumcision, and that the promise itself is greater than the token of it, inasmuch as the substance is greater than the shadow. But you insist further, that the promises are made to Israel as Israel, notwithstanding their transgressions, and notwithstanding the curses which are denounced against them. You say, the promise is to the whole nation, not to a part only; to the house of Israel, and not to the converted Jews, or to the Christianized Jews, or the Christian Israelites. And to all this I assent, reminding you only, that all who are the seed of Abraham are not children, "for in Isaac the seed is called," (Gen. xxi.) and that it is to Israel who hearkens and obeys, and not to Israel who continues without repentance, that the promised blessings appertain. The Lord hath promised that he will pour out his Spirit upon them, that they may hearken and obey, and then he will abundantly bless them. "When all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God has driven thee; and shall return unto the Lord thy God, and

shall obey his voice, then the Lord thy God will turn thy captivity." (Deut. xxx.) This I consider as a plain declaration that the blessing will not be yours, until you obey the voice of the Lord by hearkening unto the prophet like unto Moses, whom the Lord hath raised up unto you. You mistake the argument, if you suppose it to be asserted, that God will not save or restore Israel and Judah. The argument of C. F.—K. was, according to the Scriptures last referred to, that there is no salvation unto them until they turn unto him, and repent, and hearken unto the prophet like unto Moses, whom he hath sent unto them.

*Fourthly.* You complain that C. F.—K. speaks of Israel as a cast-out banished people, upon whom the mark of God's wrath is set. Indeed, my dear Sir, I lament to say, that Israel, unrepentant Israel, is so described in the word of unerring truth; and we dare not speak otherwise than as we find in the oracles of God. But, O, may the Lord turn away his wrath! may he arise and have mercy upon Zion! for I do believe and trust that the time to save her, yea, the set time, is well nigh come. We have seen the fulfilment of the curse; that is manifest before our eyes; and we earnestly pray for the removal of it; and that the blessing, yea, the promised blessing, may be yours. And we ourselves also have a personal interest in the matter, for we know that the receiving again of Israel will be unto us Gentiles, "life from the dead." (Rom. xi. 15.)

You observe emphatically, in conclusion, that the "Jews are to be ransomed by God, but not by the Messiah." The Scriptures abundantly show you that here, again,

you are under a mistake. The Saviour and Deliverer of Israel is The Man, Jeliovah's fellow: the Deliverer is the Son given unto us, whose name is called Wonderful. He is " Michael, the great Prince, which standeth for the children of thy people." (Dan. xii. 1.) He is the King, the Breaker, who goes up before his people, as described in Micah ii. where he is called the Lord. And he is again described as the Lord, the angel of the covenant, in Malachi iii. Similar passages of Scripture, in proof of this, might be adduced in great abundance.

And now, my dear Sir, I venture to take my leave, trusting that the correspondence you have held with Christian brethren will not be without its advantage. To those who discuss, examine, and search after the truth with a true and upright heart, the word of God assures a blessing. It is in the Lord we trust, let us then not be ashamed. For you, as for myself, I earnestly pray the Lord God of Israel, that he will shew us his

ways, and teach us his paths; and that he will lead us in his truth and teach us: for truly he is the God of our salvation, and on him do we desire to wait all the day long.

J. B.

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To the Editors of the Jewish Expositor.

Gentlemen,

FINDING by your Expositor of this month, that Mr. Crooll has again brought forward the *very same* objections (and almost in the same words) which he nine years ago raised against Christianity, and which were so ably answered by W. Cuninghame, Esq. of Lainshaw,\* I beg most humbly, but earnestly, to recommend to him, if he should still feel dissatisfied on this subject, after considering C. F.—K.'s answer, to peruse Bishop Kidder's Refutation (published about a century ago) of these *identical objections*, stated by Rabbi Isaac in his *Chizuk Emuna*. I remain, Gentlemen,

Your's, &c. M. M.

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\* See Expos. for October, 1816.

## PROCEEDINGS OF THE LONDON SOCIETY.

### PALESTINE.

#### MR. WOLF'S JOURNAL.

(Continued from page 145.)

Rabbi Solomon Sapira is very anxious that I should believe in the wisdom of the Talmud and the rabbinical books. I avail myself of this to enable myself to argue with them on their own ground. I am now, by his kindness, in possession of a book, called אַמְרֵי בּוֹהָה, Words of Understanding. The author of this book is a certain Azariah Adomi, a fellow labourer of the famous Rabbi Mahram, מִהְרָם of Provence. He lived three

hundred years ago, and he speaks of the sects which existed amongst the Jews in the time of the second temple. He cites as authorities the works of Philo, the Jew, who is known amongst the Jews under the name of יְדִידִיָה (Yedidya) which corresponds with the Greek Φίλος; and he also cites Josephus, Epiphanius, the Talmud, and also the Gospels. He mentions four sects: 1st, the Pharisees; 2d, Sadducees; 3d, Baitusim; 4th, Essenes. He speaks with high regard of the Pharisees, and asserts, that Philo Alexandrinus compares them with the ancient stoics. He describes them as the depository of the written and unwritten law of Moses.

He quotes the Gospels, Matthew xxii., Luke xx., Acts xxiii., in support of what he says of the Sadducees, and I found his quotation of much use to me this afternoon.

Many Jews called upon me, and read the New Testament in my room; and an old Jew, who had been reading for some hours, made the observation, that that book (the Gospels) must have been written only a few years ago by the King of England; for the Christians of this country are quite of a different opinion. In reply, I showed him the quotations from the Gospels in Rabbi Azariah Adomi; and the Jew was entirely silenced.

*May 14.* Early in the morning, I set out, with Rabbi Isaac Ben Shloma and Abraham Shlifro to take a view of the Jewish antiquities.

I went first to mount Sivid, to see the place where it is supposed that king David, Solomon, and the other kings of the family of David, are buried; several large buildings are to be found there, called by the Turks Nabi Dawud, (prophet David), and by the Jews, "city of David;" and it is believed by the Jews as a certainty, that it is the place mentioned in 1 Kings ii. 10, "So David slept with his fathers, and was buried in the city of David," which is called in 2 Sam. v. 7, "the strong hold of Zion!"—I read there 1 Kings viii. 23, &c.

The Turks do not permit Christians and Jews to enter the tomb of David, but only to look into it through two windows.

We went together to the cave, north of Jerusalem, where it is supposed that the last of the seventy-two Sanhedrin are buried; there are in it seventy-two coffins, which I counted myself; the whole of it is hewn out of one rock.

The third cave to which we went is supposed to be the burial-ground of Kalba Shebua, who was the richest Jew at Jerusalem. In the time that the second temple was besieged by Titus, he provided all the poor of Jerusalem with food. On the entrance of the cave, one observes hewn out in the stone, the figure of grapes

and of a round loaf, which indicate the kind of food with which he fed the poor of Jerusalem. Near the place where he is buried, is a stone, which seems to have been the stone which was erected over him. There are likewise upon this stone figures of grapes and bread. The Jews relate that the Greek monks one day stole that stone, and carried it to their convent, but the stone returned of its own accord to its former place. Rabbi Isaac kissed the stone when we arrived there. I observed to him, that he committed an idolatrous act; he replied, that he did it in veneration towards the saint. I said to him, to the Lord God alone, belongs *veneration, adoration, and honour.*

Isaac made no reply.

The history of Kalba Shebua is shortly mentioned, with the history of two other respectable Jews, in the Gemarah, in the treatise of Ghitin, c. v. p. 56. The Gemarah says, of Kalba Shebua, בָּלְבָא שֶׁבּוּעַ, that he was called Kalba Shebua, on account of his liberality, for *Kalba* signifies *dog*, and *Shebua*, *filled, satisfied*; for when a poor man entered his house, hungry like a dog, he went out *satisfied*, and *filled with food*.

The fourth place to which we went was the cave of *Simon the Just*. The piety and integrity which uniformly marked his conduct, induced his contemporaries to honour him with the surname of *Just*.

He exhibited an ardent love of his country, by repairing and fortifying the temple and city; and he is said to have rendered the most essential service to religion, by completing the Canon of the Old Testament. This celebrated pontiff was the last member of the grand synagogue. (See Hannah Adams's History of the Jews, p. 13.)

In his sepulchre is to be found a bath, where he dipped himself on the day of atonement, according to the custom of the Jews. Isaac went in and dipped himself thrice. The tomb of his son, Rabbi Eliezer, is joined to his tomb.

We went next to the cave where it is said that the three prophets, Haggai,

Zachariah, and Malachi are buried. I read to Isaac and Abraham, Haggai ii. Zech. xii. and Malachi i. 11. I prayed at the tomb that the Lord might enlighten my brethren when they read the prophets.

From thence we went to Mount Olivet: the disciples there looked stedfastly towards heaven as Jesus Christ went up.—Why, O Lord, am I not looking stedfastly toward heaven! Why, O Lord, does the old Adam move in me! Wash me clean, O Lord, from mine iniquity, that I may stedfastly look upwards towards heaven! Upon this very mount is a cave in which it is supposed that Huldah, the prophetess, is buried. (2 Kings xxii. 14.) Not far from Mount Olivet I entered the pillar, or rather the tower, of Absalom, which is mentioned 2 Sam. xviii. 18. Rabbi Isaac read there, with great emotion of heart, 2 Sam. xviii. 33, “O my son Absalom,” &c.; but it lost its effect, by his rabbinical question why we met three times with the expression, “Absalom, my son?” I answered him according to his folly, by asking him, Why we did not meet with this expression twenty times? He became angry, and said that he would have told me a great Talmudical wisdom, but as I answered him so slightly, he should conceal from me the opinion of the Talmud about it. I replied to him, that I would not conceal from him a great wisdom, that Jesus was the Christ, the Son of God.

I went to the valley of Josaphat, (Joel iii. 1, 2.) Our next visit was to the sepulchre of Zechariah, the son of Jehoiada, (2 Chron. xxiv. 20—22.) I went also to the sepulchre of Rabbi Klonimus Baal-Harness. He received the name of Baal-Harness on account of the many miracles which he performed. In the same manner Catholics give to their saints the name of Thaumaturgos. (Miraculosus.)

I then went to the sepulchre of Bartenura, who wrote an Exposition to the Mishna.

Hence I went to the sepulchre and bath of Ishmael the high-priest. Jews, like Catholics, abound with legends. I

communicate to you the legend about Ishmael the high-priest, who flourished in the time of the second temple.

“ Rabbi Joshua, the son of Hananya, came into a large town of the Romish territory. There it was told him, that a little boy, of beautiful eyes and fine countenance, and of bushy locks, was kept in prison. Rabbi Joshua, the son of Hananya, went and stood at the gate of the prison; and Rabbi Joshua, the son of Hananya, exclaimed, ‘ Who gave Jacob for a spoil, and Israel to the robbers?’

“ The child in prison replied, ‘ Did not the Lord, he against whom we have sinned, for they would not walk in his ways, neither were they obedient unto his law?’

“ Rabbi Joshua, son of Hananya, said, ‘ Sure am I that that child will become a master in Israel, and I will not move myself one step from hence till I have ransomed him, whatever price they demand for the child.’ And thus he did. Few days elapsed, and that child became a master in Israel. And who is that child? No other than Rabbi Ishmael, the son of Elisha the high-priest.”

At the foot of Mount Olivet is his grave. Rabbi Judah mentions a circumstance of the son and daughter of Rabbi Ishmael, the son of Elisha. The two children were taken captives by two different masters. One day both the masters met each other in the same place. The one master said, “ I have a man-slave, and there is not such beauty in the whole world.” And the other said, “ I have a female slave, and there is not such beauty in the whole world.” They said then to each other, “ Let us marry them together, and divide their children between us.” Both were brought into one room in the night-time, but both went into different corners of the room. The male slave said, “ I am a priest, the son of a high-priest, and shall I marry a female slave?” And she said, “ And I a priestess myself, the daughter of a high-priest, shall I marry a slave?” And they wept the whole night till the morning-star began to rise, then they knew each other, and

fell each on the other's neck. They wept and wept, till the souls of both departed. And upon them both Jeremiah sings in prophetic strain, "For these (for נָזְרָא may be referred to persons) I weep; mine eye, mine eye runneth down with water." Both facts, that of Ishmael the high-priest, and his two children, are to be found in the Gemarah Treatise of Ghitin, ch. v. p. 57.

In the course of this morning I drank of the waters of Siloah; and the well of Joab, David's captain, was shewn to me.

When I came back to my room, several Jews called, and Brother Fisk came also. I said to the Jews that I had seen the place where Zechariah, the son of Jehoiadah, was buried, whom our ancestors unjustly slew; and I added, "Thus our ancestors also put to death unjustly Jesus Christ, the Son of God."

Rabbi Joseph Marcowitz observed to Mr. Fisk, that faith is not a matter of the head, but of the heart; and it is just the case with one who believes a thing, as with one who loves dearly. Mr. Wolf so much loves Jesus of Nazareth, that no argument could quench his love.

I was glad to hear Rabbi Joseph Marcowitz make such observations, for I do indeed love Jesus my Lord.

*Friday, May 16.* As the Jews, last night and to-day, celebrated their Pentecost, they were reading, the whole night through, the law of Moses and parts of the Talmud. I sent therefore to Rabbi Mendel, to ask permission to spend the night with them in their synagogue, in reading the law of Moses.

Rabbi Mendel sent word, that, as he knows I am decided to read with them only the law of Moses, and not the Talmud, he could not permit it. I told him he was quite in the right; for, although I am disposed at other times to read the Talmud with them, I could not do it in the Synagogue together with the law of Moses. We argued a long time, and Jalel Cohen became very angry. Rabbi Mendel observed, that he ought not to be

angry, but cool, for the Sanhedrin were not warm and angry, even when they condemned an heretic to be put to death. I then remembered that an inquisitor of Spain, whom I met with in the Propaganda at Rome, said that the members of the Inquisition in Spain are very gentlemen-like men, and of a very mild and cool disposition.

Whilst we were conversing, a widow, sixty years of age, entered the room. Rabbi Mendel and the other rabbies rose from their seats. Rabbi Mendel told me that that lady was the grand-daughter of the famous Rabbi Jacob Emden, the famous antagonist of the celebrated Jonathan Eubeshitz, at Hamburg, and that she herself was wonderfully learned in the Talmud. She speaks pure Hebrew. Rabbi Mendel added, "She is, however, not bound to know so much, for the principal thing is to be a pious woman." I said to him, "In this I agree perfectly with you; it must never be our chief question, how learned we are, but how much we love the Lord."

Rabbi Joseph Marcowitz shewed to me a passage in the Talmud, of which the following is a translation:—

"It is not permitted to treat with heretics, nor to be healed by them, even in danger of life: and a fact occurred with the son of the sister of Rabbi Ishmael, that he was bitten by a serpent, and there came to him James of Sachaniah, the disciple of Jesus of Nazareth, and promised to heal him with the name of his master, and Rabbi Ishmael did not permit it. The sick person then said to Ishmael, Oh, my brother, permit me that I may be healed by him, for I could cite a text of the law which permits it; but he did not permit him, and in consequence of it he died."

I had been a long time anxious to get through one of the Rabbies the most acute interpretation of the 53d chapter of Isaiah. They brought to me the comment of Aben Esra.—I give it to you in English.

"The Gentiles will say at that time, 'Who has believed?' i. e. who could

believe such a report as we have heard?—‘and to whom is the arm of the Lord revealed?’ i. e. to whom in the world is it revealed as it has been revealed unto the Jews?—‘And he shall grow up’ i. e. the Israelites ‘before the face of the Holy One,’ grow up like a tender plant—‘and as a root out of a dry ground’ i. e. which produces no fruit, and doth not flourish?—‘He has no form’ i. e. Israel’s form is different from the children of men?—‘*He is despised and rejected of men*:’ i. e. he is not courted among men—‘a man of sorrows’ i. e. a servant of the Lord, or all Israel in general?—‘and we hid our face from him’ i. e. there are Gentiles unto this day who, as soon as they see a Jew, hide their faces from him, in order that they may not see to save him; and Gentiles say of Israel, ‘Surely, he has borne our griefs’ i. e. we Gentiles have grieved them; but the Lord will remember it of the Gentiles, that they have oppressed Israel; for it is written, (*Joel iii. 21,*) ‘For I will cleanse that blood that I have not cleansed;’ and the reason of it is this, that ‘the chastisement of our peace was upon him’ the whole time that Israel are in the straitness of their captivity, the Gentiles enjoy peace?—‘For the transgression of my people’ i. e. for the transgression of my people Israel?—‘*And he made his grave with the wicked*:’ i. e. the Israelites die in captivity among wicked Gentiles?—‘And with the rich in his death: the expression *rich* is synonymous with *wicked*, for this reason, that the Gentiles are rich in comparison with Israel.’

So far Aben Esra’s comment on the 53d chapter of Isaiah; and every one must perceive how far the interpretation is, and how he has left unexplained the most difficult passages. After these rabbinical discussions, I asked the old Rabbi Marcowitz whether he had often thought of dying? Rabbi Joseph Marcowitz shrank back when I mentioned death; but I continued to say to him, “You must die;” and if the door-post of your soul is not sprinkled with the blood of Jesus Christ, you will not enter the heavenly Canaan, whether you be buried at Jerusalem or at Safet. I preach to you

forgiveness of sins by Jesus Christ; by him all that believe are justified from all things, from which they could not be justified by the law of Moses.

*May 17.*—I called on Rabbi Isaac Abulafia, who is the richest Jew in Palestine: he was reading the Talmud.

*Rabbi Isaac Abulafia.* Let us sit down together, and read the Talmud together. Men must read the Talmud! Talmud! Talmud!

I sat down near him.

*Rabbi Isaac Abulafia.* I have now read, according to the order, seven folios of the Talmud, so that only five remain for me to read. I find delight, in my old age, in reading the Talmud. But I have read, however, thrice, the New Testament you gave me.

*Myself.* Do you think that a man will inherit eternal life, when he has read through the Talmud?

*Abulafia.* No, a man who wishes to inherit eternal life, must have a heart fixed on God, the Holy One: Blessed be He!

I told him that I agreed with him in this point. I spoke with him then on *John iii. 3*—7.

Rabbi Isaac Abulafia then shewed me the marks of Messiah in *Sanhedrin*, chap. xi. p. 98. I shall here give you, on this important subject, the text of the Gemarah; and after this the comment of Rashi on the same treatise.

“Rabbi Gidal says, on the authority of Rab, Israel shall enjoy the years of Messiah. Rabbi Joseph replied, Certainly, who else should enjoy him? perhaps Hilek and Bilek. (Hilek and Bilek are, according to the Gemarah, the two judges of Sodom and Gomorrah, or two demons.) Rabbi Hilel, maintains that there is no longer any Messiah to Israel, because they enjoyed him long time ago, in the time of Hezekiah. Rab maintains, that the world was created on account of David. Rabbi Samuel says, on account of Moses. Rabbi Johannan says, on account of the Messiah. The question is, ‘What shall be the Messiah’s name?’ The school of Rabbi Shila says, Shiloh shall be his name: for it is written, ‘The sceptre shall not depart from Judah until Shiloh come,’ Gen. xlix. 10. The college

of Yani says, *Yanin*, (יָנִין) shall be his name : for it is written, Psalm lxxii. 17, " His name shall endure for ever :" his name shall be *Yanin*, as long as the sun : (the English Bible translates יָנִין " his name shall be continued ; ") and men shall be blessed in him : all nations shall call him ' Blessed.'

" The school of Rabbi Hannina says, *Hannina* shall be his name : for it is written, Jer. xvi. 13, ' Where I will not shew you *hannina*' (favour.) And some say, that Menahem, (comforter) shall be his name : for it is written in Lam. i. 16, ' Because the Comforter (the Menahem) that should relieve my soul is far from me.' And some other rabbies say, that a leper in the college of Rabbi Hakadosh was the Messiah : for it is written, Isa. liii. 4, ' Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted.' Then Rabbi Nahman said, If he is now alive, he is a man like myself, rich : for it is written, Jer. xxx. 21, ' And their nobles shall be of themselves, and their governor shall proceed from the midst of them.'

" Rab says, If he is of the living persons, he is like Rabbi Hakadosh ; but if he is already dead, then he is like Daniel : ' A man greatly beloved,' (Dan. x. 11.) Rabbi Judah says, on the authority of Rab, that the Lord shall raise up another David : for it is written, ' And they shall serve the Lord their God, and David their King,' (Jer. xxx. 9:) absolutely another David ; not the first : for it is written in the future tense, ' I will raise up.'

" Rabbi Papa said to Abai, It is written, ' And my servant David shall be their prince for ever ; ' which is meant the Vice-David ; just as one speaks of a vice-king. Rabbi Samlai says, Why is it written in Amos v. 18, ' Woe unto you that desire the day of the Lord ? to what end is it for you ? The day of the Lord is darkness, and not light.' This may be explained by the parable of a cock and a bat ; both looked for light. The cock said to the bat, ' I am waiting for light, for I can make use of the light, but to what use

is it to thee to wait for light ; what use the light to thee ?' It is the same case with an heretic. An heretic said to Rabbi Abuher, ' When shall the Messiah come ?' the Rabbi replied, ' Such men as you are shall be covered with darkness on the arrival of Messiah.' The heretic replied, ' Why do you curse me ?' The Rabbi replied, ' Thus it is written : Behold, darkness shall cover the earth, and gross darkness the people.'

" Rabbi Eliezer says, that the days of the Messiah shall be forty years : for it is written, Psalm xcv. 10, ' Forty years long was I grieved with this generation.' Eliezer says, The days of the Messiah shall be seventy years : for it is written, Isa. xxiii. 15, ' And it shall come to pass in that day, that Tyre shall be forgotten, according to the days of one King.' Rabbi says, that the days of Messiah shall be three generations : for it is written, ' They shall fear thee as long as the sun and moon endure, throughout all generations.' Rabbi Hilel says, that there is no Messiah, for they have long ago enjoyed him, in the times of Hezekiah. Rabbi Joseph said, ' The Lord pardon Rabbi Hilel ; for when was Hezekiah ? he lived in the time of the first temple ; and Zechariah prophesied in the time of the second temple.' ' Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold, thy King cometh unto thee ; he is just, and having salvation.'

So far the Gemarah. It is well to know, in arguing with the Jews, that the Gemarah itself acknowledges, that not David himself shall be the Messiah, but another David, a Vice-David. And Rabbi Solomon Jarki, in his commentary on the above-mentioned text of the Gemarah, says clearly, that the David to come will not be the same who existed in the former times : and Rabbi Solomon Jarki proves it by Ezek. xxxvii. 25 ; where the promised David is not called *king*, (מלך) but *prince*, (ראש). Although this is a rabbinical proof, it is, nevertheless, of use in arguing with Jews upon their own grounds.

After this conversation with Rabbi

Isaac Abulafia was over, he promised to give me all the information he could about the history of the Jews of Jerusalem. Rabbi Isaac Abulafia, several years ago, sent a messenger from Tiberias to the Black Jews in Cochin China, to get information from them about the ten tribes. Those Jews wrote to him that the ten tribes were in Bochara.

Several Jews, sons of the principal rabbies, called on me. They were very proud indeed, and asked me in a very arrogant manner, Why I did not believe in their rabbies? I said to them, I will tell you why I do not believe in your rabbies; the rabbies are followers of those who murdered and betrayed Jesus Christ, the Saviour of the world! The rabbies are false teachers, who teach lies—the rabbies are hypocrites, who teach and act differently! Tell your rabbies, in my name, that they must undoubtedly go to hell, if they do not bow their knee before Jesus Christ, the King of kings, and Lord of lords! Hear ye, sons of the rabbies, the profession of my faith: "The Lord our God, is one Lord, Blessed be his glorious name: His kingdom endureth for ever and ever! and Jesus Christ is the Son of God, to whom be ascribed, with the Father, the same glory, honour, power, and adoration for ever!" Let these sayings sink down into your ears, and He will say unto you, "Peace be with you!" Tell your rabbies, that I, Joseph Wolf, believe that Jesus Christ is the Son of God; and that I came from England to declare to you this great mystery: 'That the Word became flesh, and dwelt among us.' And you must be baptized in the name of the Father, Son, and Holy Spirit. Amen.

*Monday, May 19.*—Several Germans whom I knew at Cairo arrived in the holy city, and called upon me. I conversed with them about Christ for several hours, in the presence of some German Jews. I have heard today from several Jewish rabbies, that the Spanish Jews are in possession of an old translation of the Gospel in the Chaldee language, and that several of them now begin to compare the Hebrew Testament with that edition. I

promised to give four dollars for a copy of it.

*Wednesday, May 21.*—Several young and aged rabbies, of the Spanish and Polish denomination called on me. I addressed them in the following manner:—

"I weep for the Jews of Jerusalem, and my eyes run down with water, for I see them going about, stubborn, obstinate, and stiff-necked, and boasting themselves in their stubbornness, obstinacy, and stiff-neckedness, as did their ancestors of old; and unacquainted with the wickedness of their heart, they boast themselves that they are Abraham's children; considering themselves to be wise, they are become fools; they are liars, unmerciful towards each other; deceitful, covetous, vindictive, and despising other nations—crying always, 'Temple of the Lord,' and never 'Lord of the temple'—boasting themselves to be descendants of those who crucified the Lord of glory, and approving of the wickedness of their ancestors. Their teachers, who ought to shine like the brightness of the firmament, go in darkness, and the shadow of death; and as they were not able to see the brightness of the face of Moses, so they cannot see the glory of God in the face of Jesus Christ!

"Thou, O Lord Jesus Christ, thou, Lord of infinite glory; who wast pleased to put on the form of a servant—to become our brother—to be wrapped in swaddling clothes—to be laid in a manger—and to drink for us the bitter cup—How are thy people Israel which might have become citizens of heaven—how are thy people Israel fallen, for whom thy soul was exceeding sorrowful, even unto death: open thou, Lord, their eyes, and take away the veil from their face, that they may behold thy Gospel, and that they may cease from blaspheming thy holy name; that they may believe that thou hast shed tears of compassion for them—that they may be moved to shed tears of repentance, tears of sorrow, tears of contrition, for their past unbelief; that they may believe that thou hast poured out thy blood on the cross for them! Oh! that thou, O Lord Jesus Christ,

mayest not permit thy people Israel to fall into eternal misery, into eternal pain, into eternal woe, into everlasting darkness, into dismal night, into eternal death! O Lord Jesus Christ, I will continue in the presence of my brethren here, to pour out my soul before thee who art ever nigh; for thou art all my joy, all my hope, and all my glory! There was a day when I myself knew not thy name, and much less the power of that redemption which was wrought by thee on the cross; and darkness had blinded mine eyes; but thou, O Lord, didst command light to shine out of darkness, and so darkness is past, and the light is come--the light of thy Gospel shineth now in my poor soul--Lord Jesus Christ, have mercy on these Jews who are now here in my room; and hear my cries lifted up towards thee, that they may cease to love darkness rather than light; and that they may no longer rejoice that thy blood was shed, and the blood of thy servants--that they may cast off the works of darkness, and put on the light of thy Gospel! O Lord Jesus Christ, deliver thy darling from the power of death! Give to my brethren who now hear my prayer, give them thy holy Spirit, that they may wash thy feet with their tears: and wash thou them with thy holy blood!"

The Jews present observed, that a Jew should be so much attached to Jesus of Nazareth, was entirely inexplicable to them.

Rabbi Reuben Hasid called on me, and asked me to tell him openly, whether I had found such wise men among the Gentiles in England, as the Jews are in general? I told him, that a boy eight years of age, in England, has often more knowledge than the most learned Jew at Jerusalem; that Sir Isaac Newton was a greater man than ever appeared among the Jews; and that even at this present time, there are among the Gentiles, thousands, who are wiser than all those rabbies who compiled the Talmud--and that the Jews are the greatest fools on the face of the earth, on account of their having rejected Jesus Christ as their Messiah, --that professing themselves wise, they have become fools--their wise

men shall perish, and the understanding of their prudent men shall be hid. " If you (continued I to Rabbi Reuben), are among those who perish, then the preaching of the Cross will be foolishness unto you; but if it is the will of the Lord to save you, then the cross of Christ will become unto you the power of God." I must confess that, even before I was converted, the pride of the Jews always disgusted me.

I often put the Jews in mind of the words of Moses:--" Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations, the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land, but for the wickedness of these nations, the Lord thy God doth drive them out from before thee, and that he may perform the word, which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiffnecked people. Remember, and forget not, how thou provokedest the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt until ye came unto this place, ye have been rebellious against the Lord! Also in Horeb, ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you."

The London Society ought to print these words of Moses upon cards, and distribute them among the Jews, in order that they may always see their picture, and cease from being proud.

Rabbi Isaac Ben Shloma shewed me the following passage in the Talmud, to give me an idea of the good things which the Jews shall enjoy when the Messiah shall come.

Gemarah, in the treatise of Baba Bathra, Perek v. page 73.—Rabba Bar Bar Hannah says: " Once I travelled in the desert, and I saw three geese, whose wings were hanging after them on account of fat, and rivers of fat ran

under them ; and I said to the geese, ‘ Shall I have a portion of you in the time of the Messiah ? ’ one of the geese lifted up her legs, and the other shewed her wings, as an answer. When I came to Rabbi Elieser, he said, The Jews will have to give a great account before the throne of justice, that they by their sins delay the coming of the Messiah, so that these geese cannot yet be a feast for us ! ’

Rabbi Isaac Ben Shloma said then to other Jews, and to Rabbi Joseph Marcowitz, that he had shewn to me this fine passage about the geese : the aged rabbies said to Isaac, “ Oh ! that you may be cursed for having shewn Mr. Wolf such a passage, at which he will laugh when he is alone, the whole day.” Isaac replied to one of them, “ You are an old heretic, for you now laugh at it yourself.”

*Thursday, May 22, 1823.*—Several Jews called on me, with whom I read St. John, chapter xvii. Romans i. and 1 Cor. i.—R. Salomon Sapira, confessed to me, that he was very sorry that I always went about to entice Jews to disbelieve in the Talmud, which is against Deut. xiii. 7, 8. I replied, that I did not entice Jews to go after other gods, and for this reason Deut. xiii. 8, cannot be applied to my preaching the Gospel. Rabbi Isaac Abulafia entered the room, he observed that he liked to converse with me, for I never became angry.

To give me an idea of the liberal and tolerant disposition of the Talmud, he told me the following story, which is to be found therein :—The high priest, in the time that the temple stood, wore twelve precious stones on his breast plate. One of those stones was lost. The Jews went to one of the Gentiles to purchase another stone, for the use of the high priest. The Gentile’s son said, that his father was at present asleep, and he could not awake him, because it was inconsistent with the respect due to parents. The Jews asked him the price of the precious stone, of which his father was in possession ? he said, “ 100 Dinars,” the Jews offered him a far larger price for the stone, if he would awake his father ; but the son

refused to awake him. The Jews returned the next day, and brought ten times more money with them than the stone was worth, to reward the son of the Gentile, for the respect he shewed to his father ; but the son refused to receive the least reward from men, for the duty he performed towards his father ; observing, that he expected the reward from God alone. The next year, a cow of the Gentile’s son brought forth a red calf, such as is prescribed in the law of Moses, for which the Jews always paid a considerable sum. The son of the Gentile asked the price, which the Jews intended to give to him the year before, for the stone ; for he observed, that the Lord had given him such a red calf to reward him, for the honour he paid to his father. The Jews readily paid the price he desired for it.

The Talmud seems to express sometimes the same liberality of mind as Thomas Aquinas does, who makes a difference between *haereticum materialium*, and *haereticum formalem*. Some Catholic divines, however, have, like the Talmud, no great desire of permitting heretics to go to heaven, and they say therefore, that they are rewarded for the good works they do in this world, as the Gentile’s son, mentioned in the Talmud, was rewarded with a *red calf*. I might perhaps get from the Pope, although an *haereticus materialis*, an indulgentia plenaria, for forty or fifty days, if I were to write to him, that I had done some good work.—I preached the Gospel however to Abulafia, for some minutes.

[*To be continued.*]

A LETTER has recently been received from the Rev. W. B. Lewis, dated Damascus, Nov. 25, 1823 ; some interesting extracts from which will be found in the Sixteenth Report, and to which we refer our readers.

#### GIBRALTAR.

##### LETTER FROM REV. C. NEAT.

A LETTER was lately received from the Rev. C. Neat, dated Gib-

raltar, March 19, inclosing a copy of his Journal\* from the commencement of the present year. In his letter he says:—

The work is, I trust, going on, though slowly and silently. The Jews are very shy, and it is with difficulty that I can get acquainted with more of them. Those with whom I have conversed are ready to renew the discussion, which has always been carried on in a candid, respectful, and pleasing manner. I now find out the names and residences of those who can speak English, or would be likely to write in Spanish; and then I enclose some Hebrew tracts, and write a request that they would read them, and if disposed, converse with me at my lodgings. This I give, or leave at their houses.

May 6.—I went boldly to the house of a rabbi; his name is \*\*\*\*\*; he is about 35 or 40 years of age, and a very intelligent man indeed. He seemed perfectly acquainted with the name and object of the Society; but at first was rather indisposed to converse. However, I succeeded in drawing him into a conversation of three hours length. He broached some very odd notions; such as the existence of a divine part within us, which never has, nor ever can commit sin; but is perfectly holy. I have not been able to get a summary of the conversation ready for this packet; and will only add, that he expressed a wish to see me again; and behaved much more civilly at parting than I expected at meeting. A Barbary rabbi sat by all the time, but took no part in the conversation. Rabbi \*\*\*\*\* is quite a scholar. He sat in a large room, well furnished, and surrounded with books of all sorts, and amongst them a great number in Hebrew. I am of opinion that a great many Jewish works are written in Spanish, a language with which the Jews generally, in the Mediterranean, are familiar. I have therefore, commenced

learning it of a Romau Catholic priest, and hope to attain enough to enable me to converse and write with the Jews in it. Their knowledge of English is very imperfect, and barely sufficient for commercial purposes—I speak of the generality of the Jews here. And I think any student who may be destined for the Mediterranean, ought to know Spanish and Italian well. These are much more necessary than French. The work is arduous, but one in which I feel much delight. It is truly a work of faith and patience, the constant exercise of which is needful. Nothing but the promises can support and encourage the mind of the Jewish missionary. Intercourse with that wonderful people proves that the bones are very dry, and that nought but the divine influence of the Holy Ghost can reanimate and recover them to spiritual vitality and purity. He hath, however, engaged to bring them back; and I know, and am persuaded, that his promise shall not fail. Therefore, with patience and perseverance, and faith, would I labour to prepare the ground, to cast in the seed, and rely upon the Lord of the harvest for the light and heat of his grace, to bring forth an abundant harvest to his praise and glory.

Another letter has been received from Mr. Neat, dated April 2, giving information of his intended departure from Gibraltar for Leghorn. His reasons for this measure are contained in the following extract:

The Jews now manifest no disposition to communicate with me; and the efforts which I have made to obtain further intercourse with them have been unavailing. Tracts have been enclosed with written invitations to converse, and I have expressed, verbally, the same thing, but silence is studiously maintained. A hint or two leads me to suppose that this is preconcerted. My old acquaintances still converse as much as at first. Mr. Bailey is of opinion with myself, that there is nothing here *now* to warrant the additional expence of my remain-

\* Some of the most interesting parts of this Journal will be inserted in our future Numbers.

ing, when, perhaps, my time may be much more usefully employed elsewhere. With his advice, therefore, I embrace an opportunity which now offers, of going on to Leghorn; and this the more, as there are but few vessels from Gibraltar to Leghorn.

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### ITALY.

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A LETTER has been received from Dr. Clarke, dated at Leghorn, March 8, 1824, in which he states his having sailed from Gibraltar, on board the American brig Day, on the 11th of January, and having, after a stormy and tedious passage of twenty-seven days, reached Leghorn, where he was kept on board seventeen days more under quarantine. He landed at length in good health, though much exhausted with fatigue; and the cases of tracts and New Testaments, which he took with him, were all safely landed and placed in a proper depository. In effecting this, much circumspection was necessary, to avoid offence to the Austrian government. Dr. C. does not understand that any objection is likely to be made to his addressing the Jews in a private way, provided it be done so as not to offend the rabbies, or to provoke them to complain to the government; but in case of such a complaint, he thinks it probable, he should be ordered to quit Tuscany, as the Jews are held in much esteem. The government, however, is by no means so jealous of any interference with them, as with respect to the doctrines of the Roman church. Hitherto the Jews have received kindly the advances of Mr. Way, Captain Plenderleath, and others, who have conversed with them upon the great point at issue.

Dr. Clarke mentions the recent

baptism of a Polish Jew, at Leghorn, by the Rev. Mr. Hall, chaplain to the English factory, who appears very friendly to our cause; but he had not seen enough of the Jew, to enable him to form his own opinion. Lord Burghersh, the British minister, who resides at Florence, has expressed himself in a friendly manner, and promised his countenance and support to Dr. C. should occasion require it.

Dr. Clarke mentions, that there are schools upon the Lancasterian plan, for the education of Jewish children, which he hopes to visit.

In a subsequent letter, dated April 13, Dr. Clarke communicates information of the death of the Rev. Mr. Hall, chaplain to the British factory at Leghorn; and expresses an anxious wish that the Rev. Mr. Neat should come there, from Gibraltar, without delay, it being probable that he would be called upon to officiate as *locum tenens*, until a chaplain should be appointed; a circumstance which would give him a great facility for introducing the object of his mission with effect. By the letter of Mr. Neat, dated April 2, our readers will perceive that most probably a few days after the date of his letter, Dr. Clarke would have his wish fulfilled by the arrival of Mr. Neat at Leghorn.

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### PRUSSIA.

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#### COMMUNICATION FROM DR. WEISS.

A SOCIETY was established, (Nov. 1822) at Koenigsberg, for promoting Christianity amongst the Jews, and chiefly with the object of educating Jewish children. We have received a letter dated Dec. 24, 1823, from the Secretary,

**Dr. Weiss.** The substance of his communication is as follows :

He states, that many obstacles had opposed the execution of the plan, arising from the opposition of the Jews, who, though generally indifferent to religion, had been roused by an invidious shame, that Christians should thus interfere in a work to which their own sense of duty, and abundant means should have urged them.

With this feeling, they attempted to originate a counterplan, but the apathy of the majority rendered it abortive. Difficulties had also arisen from a difference of opinion as to the proper teacher. An unbaptized Jew was not considered eligible by the Christian members, and one baptized would give offence to the Jews. The Königsberg Committee have been thus reluctantly compelled to abandon their projected school; but their intended teacher, a Jew, not yet baptized, is under a course of instruction with Dr. Ebel, and they anticipate much good from his future labours as a missionary to his brethren.

They have successfully introduced the general objects of the Society, by addresses at missionary meetings, and by correspondence with sister associations. A fund of £30 dollars (£20) subscription per annum, has been raised; and they have united as a branch with the Berlin Society.

A young Jew under their care, had been sent to Berlin, and baptized: two others are attending lectures at the Grammar-school, and learning to read, as is also a young Jewess.

They have distributed thirty copies of the Hebrew New Testament, and nearly 2000 tracts; some in East Prussia and Lithuania, through the forty deans, five of whom are cordially united with them in this object.

Dr. Weiss concludes with a pleasing account of the state of religion in Königsberg. The Gospel is faithfully preached from many pulpits, and the good seed of the word, sown by our missionary Hoff especially, has taken root in the hearts of many Israelites, some of whom have made an open profession of faith in Christ, notwithstanding the severest trials.

## GERMANY.

### EXTRACT OF A LETTER FROM BARON BLOMBERG.

A LETTER recently received from Baron Blomberg, dated Detmold, March 11, mentions the following interesting circumstance:—

On Mr. Petri's return from his last journey, a few days ago, he gave me the pleasing information, that an opulent Israelite at Bielefeld, will very soon, with his children, make his transition to the Christian religion. He would have taken that step before, from a sincere conviction of the truth, but his wife prevented him. She abused the missionary, and threatened to turn him out of the house. But, of late, it has pleased the Lord to touch her heart so effectually, that she not only received Mr. Petri kindly, but reads Christian books; and has expressed her assent to her husband and children embracing Christianity; though, for herself, she has not yet come to a full conviction. Now, as it is not doubtful, that the Lord, who has done so much for her, will complete his work; her husband waits for that happy period, that he may be baptized, together with his whole family. This will be an event leading to important consequences, as the party stands high in the esteem both of Jews and Christians, as well on account of his wealth, as the integrity of his character.

### STOCKAMP.

A LETTER has been received from Mr. J. D. Marc, dated Stockamp, 27th April last. The writer speaks favourably of the progress of Count Von der Recke's institution. He mentions the baptism of several Israelites at Frankfort, Elberfeld, and Stockamp, amongst whom are Dr. Wolf and another eminent physician; also Dr. Goldman, with his whole family, and another Jew; the two latter having been awakened to enquire into the truth of

Christianity by means of some of the London Society's publications. Mr. Marc observes, that the Jesuits are very active, and have to a certain extent, ensnared some of the young Jewish proselytes; and he adds the amusing fact, that one of them lately attempted to convert him, Mr. Marc.

EXTRACT OF A LETTER FROM  
DR. DE VALENTI.

A LETTER from Dr. de Valenti, the superintendent of Count Von der Recke's institution, under date, Dusselthal, Feb. 9th, gives the following account of the existing state of that establishment, with reference to the Jewish converts.

Our Jewish institution is proceeding under God's blessing. Experience has convinced me, that the method adopted by the Count, with regard to proselytes, is most judicious and beneficial. Instruction, the formation of habits of industry in a variety of useful occupations, and a steady maintenance of a spirit of activity, have hitherto kept our house free from intruding hypocrites. Our institution has now twenty proselytes of different ages. The eldest is an amiable son of Abraham, forty years old, formerly a rabbin, who is not ashamed to do the meanest work in the distillery and brewery, and thereby exhibits an edifying example to his younger brethren, one of whom (lately baptized), also works in the distillery. Several others are employed as weavers, shoe makers, tailors, masons, and labourers in the farm, which belongs to the institution. Being thus employed every morning in their workshops, they receive in the afternoon instruction in the Christian doctrine; and in the evening all the members of the institution, 180 in number, meet in the chapel, where I usually perform a devotional service. Thus but little opportunity is left for the indulgence of vain, sensual, or idle habits. They find nothing here to encourage their evil propensities,

but much whereby the good feelings may be nourished and kept alive: daily instruction, kind admonitions, and, if necessary, wholesome discipline are administered. Since my arrival here, my hope of success, with regard to the Jews, has greatly increased, in spite of many unpleasant occurrences, in which the peculiarity of the Jewish character has been strikingly exhibited.

It is to be expected that the Jewish department of our institution will rapidly increase. From several quarters applications for admission have been made, and we are willing to receive all who will submit to learn one of the trades exercised in the various workshops within the walls of our institution.

It has now become necessary to build a new house for the proselytes. A new teacher in addition to the one already employed, must be engaged; and a regular Evangelical minister should be appointed. All these are necessary, but they are expensive undertakings. And if you ask me, 'Do you possess the means of supplying them?' I can only answer in the words of Jehoshaphat, "We know not what to do, but our eyes are upon thee, O Lord." It is he who has founded, and hitherto supported our institution. The cause is his, and he will not forsake us. We make application in many places, and write many letters. Perhaps a favourable breeze may spring up from England, to swell the sails of our little vessel.

LEIPSIC.

Mr. TAUCHNITZ, of Leipsic, an old and valued friend of the London Society, under date of the 1st of April last, mentions an Institution now projected by Mr. Falk at Weimar, which, though not according to the plan and principles of the London Society, would doubtless be found very useful, as the spirit of benevolence which it evinces must commend it to the Children of Judah. Mr. Falk, it appears, is well known to the

Rev. Dr. Steinkopf, who visited his Establishment at Weimar. Our missionary, Mr. Smith, is also acquainted with him. The details of his intended institution are as follows.

The States of Weimar made a law, that every Israelite should learn a trade, and that no Christian tradesman or mechanic should be allowed to interfere to prevent them. Mr. Falk therefore proposes to raise a fund for the maintenance and support of those young Israelites who are willing to learn a trade, during the time of their apprenticeship. They are to be provided with board, lodging, &c. and it is expected of them that they shall regularly attend a day school, where the Bible is read and used. But no attempt is to be made to influence their feelings, and they are to attend the synagogue if they please.

Mr. Falk earnestly entreats the assistance of Christian brethren, in the supply of funds towards his Establishment: but the object is not within the scope of the London Society's operations. If any friends, however, of the Jewish cause should be inclined to assist Mr. Falk, the London Society would gladly forward their contributions to him.

#### FRANCE.

##### LETTER FROM MR. SMITH.

MR. R. SMITH, who is coming over to England for a short time, has thought it adviseable to pass through France, and writes thus from Paris, under date of April 24th, 1824:

I called upon a pious gentleman in the town of Weimar, who has an In-

stitution similar to that of Count Von der Recke. It appears that *this was* the first of the kind in Germany. There are now about 240 children in the Institution, who are carefully instructed in the principles of Christianity, and other necessary things to make them useful members of Society. He says that as he stands in connection with all the religious Societies in Germany, he finds no difficulty in providing masters for them, but on the contrary, he has many more applications than he wants. I left a few books with him for the Jews, and he said that he should not have the least objection to receive as many deserted Jewish Children as might be sent to him.

I had a letter of recommendation to the minister of the Protestant church in Metz, from whom I met with a most cordial reception. There are residing in the town a great number of Jews, perhaps more than in any town in France, and they appear on the whole more inclined to Christianity. The Protestant minister, who is intimately acquainted with many of them, particularly with the chief rabbi, considers Metz as the place from whence light will go out amongst the Jews in France. I left some books with him, and entered into an agreement with him about others, which is to be settled during my stay here. He will from time to time write to the Committee. In Paris there appear to be but very few Jews proportionably to the size of this great city. They have two synagogues, one of which I have been in, and it is certainly the neatest synagogue I have ever seen, the singing was very fine, but on the whole, the usual indifference prevailed. I observed that they all spoke German among themselves in the synagogue. I asked one who stood near me several questions about the contents of the book which he held in his hand, containing prayers, psalms, &c. he replied, That it was nearly the same as was used by all Jews, but that it amounted to nothing. I sincerely believe that this is the case with many thousands of them, that at the very

time they are babbling over their devotion, and many of them apparently with great earnestness and zeal, they do not believe that there is any thing in it.

### HOLLAND.

#### EXTRACT OF A LETTER FROM REV.

A. S. THELWALL.

COMMUNICATIONS have lately been received from Amsterdam, from the Rev. A. S. Thelwall, who under date, March 30, gives the following information:—

IN writing some days ago I just hinted that something was at length doing here, in the way of collecting for the Jews, though in the humblest manner. Four years ago, I made great exertions to establish a Society here, but all efforts failed: partly, I believe, because I was making the attempt on too large a scale, but principally because the Lord's time was not come. However, in another sense, and with respect to other objects, those exertions were not in vain; for they terminated in the establishment of the Tract Society, which has been growing and flourishing ever since, has extended its operations into every part of the country, and in some measure to the colonies also, and now numbers above 2000 subscribers, and has published nearly sixty Tracts. And now the Lord has put it into the hearts of two ladies, to try what could be done in collecting subscriptions of a penny and twopence a week, in behalf of the London Society. There are now eighteen subscribers mostly of twopence a week, which is no very promising beginning, some might think, but we must not despise the day of small things: it is a token of love to the cause, and I hope will be accompanied with some humble and earnest prayers; which is the point I am most anxious about, and therefore have been endeavouring to make arrangements for the establishment of a little prayer-meeting for the Jews in this place, which with God's blessing, we

hope will commence on the second Friday in April.

Such then is the humble commencement of a Ladies' Association in Amsterdam. It is nothing to talk about: and I am much encouraged by it because I see the Lord's hand in it, and this is of more importance than the most imposing appearances, and the greatest exertions of human strength. The kingdom of God is like to a grain of mustard seed, small and despised in its beginnings, but God gives the increase in His own good time and way; and thus it seems to be with every thing that is connected with his mighty plans, and proceeds from him; and therefore, if we build our hope upon his word alone, we should rejoice more in small, and (to human reason) unpromising beginnings, than in any thing which makes a great shew at first.

At the very beginning of the year I took occasion to preach a sermon on the Fifth Anniversary of my first sermon, which I had preached here in Amsterdam, and the next day I received a letter from a Jew, which was so kind and affectionate, that it bore decided testimony to the influences of God's Spirit which accompanied my preaching. This Jew, I have since had the pleasure of introducing to you by letter, and I hope and trust through the mercy of God, to meet him one day as a Christian brother, though it is very probable that may not be upon earth.

In my last letter I also mentioned a Jew, who is the first I have had under regular instruction. He has been for some time in England, but a remarkable series of providential circumstances have brought him back to Amsterdam, his native place. He has got much to learn, but is, I trust, upright, and sincerely desirous of seeking the truth as it is in Jesus. However, my hope respecting him is founded rather upon the observation of the ways of Providence with him, than upon any thing which I yet discover in himself. I take this opportunity of commanding him to your prayers, with the whole of that remnant of Israel, whom the Spirit

hath in any measure stirred up at this time to seek the Lord their God, and David their King.

I do not think I have yet told you of another circumstance which I learned from the Rotterdam Missionary Society, and which stands in connection with one already mentioned in one of your Reports. Some time ago the directors of the Jewish synagogue at Zalt-Bommel, in Gelderland, applied to the Rotterdam Society, for Hebrew New Testaments and Tracts. They have now requested copies of the New Testament and Tracts, in Polish, and German-Hebrew, with which I have also supplied them : so that a disposition to examine and enquire still continues among them. Whether this is at all after a right sort, and attended with any degree of religious earnestness, I cannot pretend to say, having no personal acquaintance whatever with the Jews in that place : but I think I must take some opportunity to visit it, as well as one or two other places in which there seems to be a more particular and prevailing disposition to enquiry than elsewhere.

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POLAND.

EXTRACTS FROM THE JOURNAL OF  
THE REV. A. M'CAUL.

A LETTER just received from Rev. A. M'Caul, dated Warsaw, May 6, contains the following interesting extracts from his Journal:—

March.—The greatest part of every day of this month, was occupied in looking out for a house in a proper situation in Warsaw. All our trouble seemed to be in vain—no small house was to be found, as the houses here all resemble barracks, in which ten, twelve, and more families live. We were not, however, without some visits from Jews. The Jewess mentioned in a former letter, continued her visits for instruction, and several teachers visited us as usual. We had the pleasure to see that the number of Jewish auditors on Sunday had much increased. The first Sunday, we had seen only two;

the second, five; the third Sunday, a very large portion of the congregation were Jewish.

Sunday, March 21, there were only five Jews, owing to the wetness of the day.

Sunday the 28th.—Mr. Becker preached from Deut. xviii. We counted fourteen Jews, but have reason to think that many more were present.

Sunday, April 4.—Mr. M'Caul preached from Num. xvi. Fifteen Jews were present.

Sunday, April 11.—Mr. Becker preached upon the passover. Thirty Jews were present. Here we must digress from the Sundays a little, in order to relate what happened in the week. The Jewess to whom Mr. M'Caul had for some time given instruction, now began to feel the truth of our Lord's declaration, that in the world his followers shall have tribulation. The Jews had discovered her intentions to become a Christian, and immediately commenced a persecution, in which her own family was foremost. The Jew with whom she lodged, and others in the house, being, most probably, bribed by her uncle, who is one of the richest Jews in Warsaw, treated her so ill, that she began to fear for her life. She therefore came to Mr. M'Caul in the deepest distress, beseeching him to find her a lodging in the house of a Christian. As this could not easily be effected, (true Christians, and lovers of the Jews being rather scarce) Mr. M'Caul, being married, saw no impropriety in retaining her with himself and his wife. She now sent to her Jewish landlord for her little property, which he refused to give up. A proper application being made to the vice-president of the police, he immediately gave an order to have them taken by force ; and in the execution of this order, the inspector of the district very kindly went in person. We are glad to have an opportunity of thus making an acknowledgment to the civil authorities. Scarcely was this over, when her mother arrived in Warsaw, having been sent for from the country, in order to use her influence with our *catachumeni*.

We, of course, allowed her mother, and all her other relatives to visit her. This they did many times, and offered her every thing that could be a temptation to a Jewish mind--first a head-dress of pearls--then 500 dollars--all accompanied with tears and intreaties not to bring such a disgrace upon the family: when this availed not, the sum was raised to 1000, subsequently to 1500 dollars, with the promise of a good husband, and establishment in a shop in Warsaw. The Jewess, though greatly affected by the anguish of her mother, remained firm. "If it be the will of God," replied she, "He will give me riches, and every thing else you offer; if not, I shall be content without them." This circumstance furnished an ample opportunity to speak with many Jews, and multitudes of Jewesses; and made us further acquainted with the miserable situation of the latter. They all ridiculed the idea of being happy in the world to come, and laughed at the notion of serving God in the present one; saying, that they had only to keep three commandments. More than one said, that to eat, and drink, and sleep well, is supreme happiness; and that to have this world, שולם הזה, is to have the world to come, שולם בָּא.

On Good Friday, M'Caul preached for the Society, before the English congregation. The collection was 308 florins, 22 gros.

On Easter Monday the church was nearly filled with Jews, as a report had been spread that the Jewess would be baptized on this day. On the very lowest calculation, 150 Jews were present--some say 300--to whom Mr. Becker shewed the way of salvation, from the promise to Abraham: "In thy seed shall all the families of the earth be blessed." After the service, they were unwilling to disperse, still thinking that the baptism would take place. On this occasion we were also indebted to the police, as the inspector of the district came in person to preserve order.

On Easter Tuesday, we removed to our new lodging, which is in the very

centre of Warsaw, and have been visited by numbers of Jews.

On Saturday the 24th, there were Jews with us all day long. Two disputed much, but as they adduced no new objection, we do not think it necessary to repeat the old ones. A young German Jew called on us; he lamented his condition, that he was neither Jew nor Christian; and soon verified his assertion, by confessing that he considered Moses merely as a wise man, and his miracles merely as the products of physical science magnified by ignorance into wonders. We had, therefore, first to convince him of the divine mission of Moses, before we could speak of Christ. Before he departed, we were enabled to shew him that Moses was indeed a man sent by God, and that his miracles must have been real ones. His state is that of almost all the German Jews in Warsaw. They have all plunged into infidelity in endeavouring to emerge from rabbinical superstition. We have, however, good grounds to hope that God has already made us instrumental in bringing back some to the true religion of the Bible; and that others have been excited to search for the truth. We have four remarkable instances of learned Jews being reclaimed from the lowest depths of the errors of Spinoza, and brought to the knowledge of the Saviour.

On Sunday, April 25, Mr. M'Caul preached from Deut. xxviii. 28, 29. In shewing that this threat was already fulfilled, he adduced the Talmudical opinions concerning God, such as, how many thousands miles his height and breadth is; how he studies in the law; how he was once overcome in an argument with the Rabbies in heaven; how he once told a lie to get out of a difficulty, &c. He further quoted the false contract which the Jews make at Easter in selling all fermented liquors, and all vessels which contain them. Some Jews since acknowledged, that he had said perfectly right. About twenty Jews, and a large congregation of Christians were present.

Saturday, May 1.—From nine in the morning until half-past eight in

the evening, we were continually visited by Jews—in the forenoon Gen. xlxi. 10.; Is. liii. and lv. were the passages discussed. They made Isaiah liii., as usual, refer to the Jewish people; when driven from this opinion both by argument and by producing passages from the Talmud, and forced to confess that it prophesied of the Messiah, they then ended, by saying, it is of the Messiah yet to come. This of course brought us to prove, that the time of Messiah's first advent is long time past. At last one Jew said, if the Prophets wrote before Jesus came, he must be the Messiah; but if they had written afterwards, they would have said he was not the Messiah. Another who has been frequently with us, and has regularly attended our German Service, declared boldly before all the other Jews, that he believed we were in the right, and that Jesus was the Messiah. He also attended Mr. M'Caul's service on the preceding Sunday, and said it was true. He then gave a most fearful picture of the gross immorality prevailing amongst the Jews; to all which another assented and said, "The Rabbies are to blame that we are so blind; they wrote all the things in the Talmud, and invented many new commandments on purpose to keep us blind, that they may squeeze our money out of us." In the afternoon, a German Jew, a determined disputer, had a very long conversation with us; he attacked the doctrine of Atonement in an infidel way, asking, whether it was just to kill an innocent person for the transgression of the guilty, and whether God was forced to employ this method because he knew no other. To this was replied, that the question was not whether it was just and necessary, but whether it was so recorded in the Old Testament. Hereupon, the fifty-third of Isaiah was opened. He interpreted as usual—argument was of no avail with him; we therefore silenced him by shewing him from the Jewish Commentaries and Talmud, that our interpretation was true. On going away he told us, that he was much pleased with our church

service, saying, "It is very like ours indeed; the only difference is, that you believe that the Messiah is come, we believe he is not yet come."

After his departure, our sitting-room was filled with Jews, both German and Polish. Amongst others, a learned Polish Jew, who had been with us in the morning. As soon as he sat down, he said, "Since I left you this morning (at 12 o'clock), until this present moment, (half-past five), I have done nothing but examine commentaries upon Isaiah liii. I have got twenty-four Commentaries. I have looked them all through; my eyes are tired with reading. I had hoped to have found something against your interpretation, but I could not. All the commentaries interpret it of the Messiah, and I must honestly confess, that you are right." He acknowledged the same of Gen. xlxi. 10. He said further:—"If the only question was between the Old Testament and New Testament, I should become a Christian; but I have doubts of another kind—I have read too much." We told him, that through the help of God, we would take away his philosophical doubts too; and assured him, that we had read as much as he possibly could have done, but that we counted every thing as dross and dung for the excellency of the knowledge of Christ Jesus. The conversation of the other Jews was principally of an infidel character. One objected to the destruction of the Amalekites, and produced Socrates as a pattern of excellence; and another vigorously asserted, that the whole of the Old Testament, as well as the Talmud, was written by the Rabbies, and that therefore one deserved as little credit as the other.

Sunday, May 2, Mr. Becker preached from Isa. xlix. 1---6. There were twenty-one Jews in the church, and a good Christian congregation. In the evening, a young Jew came after dark to receive Christian instruction. He accounted for his absence for some nights by saying, he had been so watched he could not come. The Jews attempted to transport him out of Warsaw, through the medium of the

police, because he is not a Warsaw Jew, but in this they failed; as on a representation being made that he receives instruction from us, the police has given him permission to remain in Warsaw.

Monday, May 3.—A German Jew who had never before been with us, visited us. He is a regular attendant upon our German service, and is diligently enquiring after the truth. He wished to buy a German and a Hebrew Bible. In the morning D. L. a man of learning and talent, paid us his usual daily visit.

Tuesday, he was also with us, and expressed his opinion, that in one, or at most, in two years more, we shall see abundant fruits of our labour. He is himself employed in endeavouring to win over his wife, who is much opposed to Christianity.

Wednesday afternoon, E., H., and H., spent the evening with us; the two first are decidedly convinced, the latter enquiring. We had a most agreeable conversation: 1st. concerning the nature of faith. 2dly, concerning the doctrine of Atonement. 3dly, concerning the Incarnation of the Son of God. In supporting this doctrine, Gen. xviii. was quoted. The argument derived from the punctuation of אָדָנִי is worth mentioning. Abrahiam addresses one person of the three אָדָנִי. In

English this is falsely translated, "My Lord." It ought to have been translated, "O God, or, O Jehovah, if I have found grace in thy sight," &c. It is the punctuation that makes this difference. אָדָנִי pointed with Chirek is, "My Lord," but אָדָנִי pointed with Kametz, is applied EXCLUSIVELY to God. See Exod. iv. 10, 13; Job xxviii. 28; Isa. viii. 7; Gen. xviii.

You will be able to judge from the above, what the Lord is doing through us his unworthy instruments in Warsaw. I cannot conclude, without earnestly entreating of you to send us more help. It is impossible for either Mr. Becker or myself to leave Warsaw. We have as much to do as we can do well, and propose 'D. V.' to have a second German service in the week,

perhaps on the Jewish Sabbath. We should consider it a sin to leave this place. My brethren, Wendt and Hoff, feel the same with regard to Pietrikaw, and yet all the remainder of the kingdom of Poland, and all Russian Poland, remains uncultivated. Is there no one to answer to the Lord's question, Whom shall I send?

#### DOMESTIC.

#### ANNIVERSARY OF THE IRISH AUXILIARY SOCIETY.

THE Rev. J. H. Stewart (of Percy Chapel) and the Rev. W. A. Evanson were deputed by the Parent Society, to attend the Anniversary of the Irish Auxiliary in Dublin, on the 6th of April; on their way thither, the Rev. Mr. Evanson preached at the several churches of Yardley, Rowley Regis, Wolverhampton, Wednesbury, and Bridgenorth; and the Rev. Mr. Stewart at St. Chad's, Shrewsbury. Collections were made at each place.

The following is extracted from a Dublin newspaper, (*The Irish Times.*)

"Yesterday the general Annual Meeting of the above Society was held in the large room of the Rotunda, which was fitted up for the occasion in the form of an amphitheatre, and was crowded with as brilliant an assemblage as we have ever witnessed on any occasion of the kind. It is truly gratifying to observe the anxiety which is manifested by the religious public to be present at the Annual Meetings of the various Societies which are held in this City, for the diffusion of religious instruction at home and abroad. It is only to be regretted that a place cannot be obtained sufficiently capacious to accommodate all who would wish to attend.

"At twelve o'clock the Right Hon. St. George Daly was called to the chair, when the Rev. Mr. Bushe read the Report of the Society for the past year. It was of a most interesting description—unlike the generality of reports usually presented to public notice, which are in general a mere compound of promises and apologies, it contained a concise statement of the operations of the Society in the various parts of the world, to which the exertions of the parent Society have been extended. It appeared that, not only in Great Britain, but in Holland, Germany, Poland, Russia, and Prussia, much has been done towards ameliorating the condition of that degraded portion of the human race, the children of Israel."

Our limits will not admit the publication of the various addresses delivered at the Meeting. We refer to the report in the above newspaper, which gives, however, a very imperfect, and not altogether accurate representation of what was said on the occasion. The resolutions were severally moved, and seconded by Rev. Mr. Mathias, P. A. Singer, Esq. Rev. Robert Daly, W. A. Evanson, Rob. Shaw, J. H. Stewart, G. Hamilton, J. H. Singer, F. T. C. D., Peter Roe, and J. Mackee.

A spirit of harmony and Christian love pervaded the proceedings. The cause of Israel seemed warm to the hearts of Ireland, and we need only refer in proof to the gratifying fact, that the remittances from the Irish Auxiliary have equalled those of any former year, in numerical amount, and their permanent income has considerably increased. Various new Associations have been formed, and the zeal with which the interests of Judah

were advocated and adopted by our Irish brethren, is marked by a perseverance and a cordiality, which is very gratifying.

#### SIXTEENTH ANNIVERSARY.

THE Annual Sermon of the Society was preached at the parish church of St. Paul, Covent Garden, on Thursday evening, May 6, by the Rev. Legh Richmond, M. A. from the 21st verse of the 43d chapter of Isaiah. The collection at the doors was £67. 9s. 6d.

The Annual General Meeting of the Society was held at Free Masons' Hall, on Friday morning, May 7.

For the proceedings of that Meeting, and the Report then made, we must refer our readers to the account which is published separately from our Expositor, but in an uniform shape.

#### BUILDING FOR PUBLIC MEETINGS.

OUR readers will recollect that on a former occasion we inserted a communication from a country correspondent, complaining of the want of adequate accommodation for the numbers of persons anxious to obtain admission to the meetings of religious and charitable Institutions. We feel much pleasure therefore, in complying with the request made to us, of inserting the following statement:—

At a Meeting held at Freemasons' Tavern, 14th May, 1824, for considering the necessity of erecting a Public Building for the anniversary meetings of religious and charitable societies.

**THE RIGHT HON. LORD GAMBIER  
*In the Chair.***

Resolved, That from the great inconvenience experienced by persons frequenting the public anniversaries of religious and charitable institutions in London, it is highly desir-

able to provide more amply for their accommodation.

Resolved, That it be proposed to raise the sum of £20,000 by way of loan, in shares of £50 each, for the purpose of erecting a Public Building, in a central situation, to accommodate not less than 3000 persons, and that no individual do hold more than five shares.

Resolved, That it appears the present expenditure of religious and charitable societies, for the use of rooms for their public meetings, considerably exceeds the amount of interest and other charges, which would be incurred by the proposed building.

Resolved, That the following noblemen and gentlemen form a provisional committee for carrying the above resolutions into effect, with power to add to their number:—

Right Hon. Lord Gambier,  
Right Hon. Sir G. H. Rose,  
Sir Thomas Baring, Bart.  
Sir Robert Harry Inglis, Bart.  
Sir Claudius S. Hunter, Bart.  
Joseph Trueman, Esq.  
W. M. Forster, Esq.  
William Harding, Esq.  
John Bridges, Esq.  
Henry Pownall, Esq.  
Percival White, Esq.  
J. G. Barker, Esq.  
S. Rixon, Esq.

J. Hatchard, Esq.  
J. S. Brooks, Esq.  
William Newman, Esq.  
A. J. Valpy, Esq.  
A. Valentine, Esq.  
W. Grane, Esq.

Resolved, That these Resolutions be printed, and a copy forwarded to each of the noblemen and gentlemen named in the resolutions of the former meeting, requesting their concurrence and support in carrying them into effect; and that H. Pownall, Esq. be requested to receive communications, and summons the committee.

Resolved, that the thanks of this Meeting be given to the Right Hon. Lord Gambier, for his condescension in presiding over this Meeting.—Adjourned.

Any persons desirous of forwarding this measure, are requested to inform Henry Pownall, Esq., 63, Russell Square, of the number of shares which they would wish to take.

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SUBJECT OF Lecture at the Epis-  
copal Jews' Chapel, on Sunday  
Evening, June 6,  
THE CITY OF REFUGE.

### CONTRIBUTIONS TO THE LONDON SOCIETY.

Baring, Sir Thomas, Bart. ....	(For Palestine Fund)	50	0	0
C. Mrs. by E. D. Ipswich .....		1	1	0
Clarke, George, M. D. <i>Society's Agent at Leghorn</i> .....		23	12	11
Hunter, Sir C. S. Bart. ....		.5	0	0
Jones, Miss, Finsbury-square, collected by her .....		1	5	0
Manfield, Wm., Esq. Denmark Hill. ....		20	0	0
Parminter, Miss, Exmouth ....	(For Palestine Fund)	50	0	0
Price, Mrs. Anne Parry, late of Chester, Legacy, deducting duty		90	0	0
Sandford, George, Esq. Stowey Mead, Somersetshire .....		10	10	0
Scripture Stories, and other Books by same Author, share of, by Mr. Nisbet, Publisher, 21, Berners-street (H. T.)		10	10	0
Sherer, Captain, 34th Regiment .....		1	1	0
Archangel, Russia, by Rev. G. Greaves .....		9	18	0
Chichester, by J. Marsh, Esq. ....		25	0	0
Darowen, Machynlleth, Montgomeryshire, by Miss Richards and Friends .....		3	0	0
Drayton Beauchamp, by Miss Bishop .....		5	1	6
Guildford, Surrey, by Wm. Haydon, Esq. ....		13	2	2
Harwell, near Abingdon, by Mrs. Knight.....		5	12	6

Henley-on-Thames, London :	by Miss Warne .....	1 0 0
	Freemasons' Hall, Annual Meeting, collected after.....	84 18 0
	Ladies' Society, by Miss Rivington	
	For General Purposes ..	50 5 8
	Hebrew Testament..	6 1 0
		_____
	Oxford-street, by Mr. G. Poland .....	56 6 8
	St. Botolph's, Aldersgate, (Rev. I. Maude,) collected after Sermon by Rev. Leigh Richmond.....	0 10 0
	St. James's, Clerkenwell, (Rev. T. Shepherd, <i>Rector,</i> ) do. do. do. ....	12 4 10
	St. Mary at Hill, (Rev. — Cane, <i>Rector,</i> ) do.	11 18 8
	do. do. ....	12 5 0
	St. Paul's, Covent Garden, (Rev. F. Randolph, <i>Rector,</i> ) do. do. Annual Sermondo.	67 9 6
Quinton, Doubtful Debt relinquished mutually by Two Sisters Scotland :		1 0 0
	Calton Association for Religious Purposes, by Mr. John Clugston .....	5 0 0
	Edinburgh, Produce of a Jew-box, by J. F. Gordon, Esq.	1 0 0
	Kilmarnock, by W. Cuninghame, Esq....(Heb. Test.)	21 18 5
	Mountgreenan, Mrs. Glasgow, by W. Cuninghame, Esq.	2 2 0
West Bromwich, near Birmingham, by Miss J. A. Halford.....		7 0 0
	<i>Omitted in the Number for March.</i>	
Scotland : Edinburgh, collected by Miss Vans, (Palestine Fund)		4 0 0
Launceston, Cornwall, by Miss Edgecombe.....		6 12 10

#### NOTICES TO CORRESPONDENTS.

We have read with pleasure the communication signed A. L. a Jew. The information it affords, and the view it gives of the mind of the Writer, make it peculiarly interesting to ourselves, although the paper cannot be rendered fit for the Expositor. We trust, however, that the writer will favour us with his ideas, as to the chief obstacles to which he alludes, as now keeping Jews at home and abroad from embracing Christianity.

We are much obliged by the favour of CAPT. BAZALGETTE's communication relative to the Naval and Military Bible Society. We regret that the plan of our Expositor does not allow us to notice any proceedings of other Societies, but those which have some reference to the Jewish cause.

Since our present number went to press, we have received a further communication from Rabbi Hart Simonds, dated 11th May, in which he complains of our not inserting his communications. We beg to assure him of our readiness to insert them, if he will express himself in kind and courteous language, adapted to our columns, and with the brevity which our limits demand. Their non-insertion has been occasioned by their great defects in both these particulars: and if these things are remedied, our columns will open to his future writings so long as he has any new argument, or any new and appropriate matter to produce. But it is too much for him to expect, that we should insert a mere continued repetition of the arguments and statements which have been again and again replied to and refuted. His manuscripts have been forwarded according to his direction.

We have received Aesernes' remarks on the omissions which we proposed to make in his second communication. The permission he has granted us coincides generally with our previous exercise of Editorial discretion, which we trust will be found satisfactory; and we shall hope to be favoured with his future contributions agreeably to promise.

#### LITERARY NOTICE.

*Preparing for Publication.*—Proofs of the Truth of Christianity, from the Old Testament Scriptures, and the writings of the Cabalists. By M. Mayers.

## Sixteenth Anniversary

OF THE

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST

### THE JEWS,

HELD AT

*Freemasons' Hall, Great Queen Street, London,*

ON FRIDAY, MAY 1, 1821.

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THIS spacious Hall was crowded to excess at an early hour, by a brilliant assemblage of ladies and gentlemen. The platform was filled with members of the Committee and Associations. We also noticed the following eminent individuals, viz. Lords BEXLEY, GAMBIER, CALTHORPE, BARHAM, and ROCKSAGE, the LORD BISHOP OF LICHFIELD AND COVENTRY, (Patron of the Society) BISHOP CHASE, from Ohio, (North America,) Right Hon. SIR G. H. ROSE, Bart. M. P., SIR MONTAGUE CHOLMELEY, Bart., and many others.

Sir THOMAS BARING, Bart. M. P., (President of the Society) on taking the Chair, spoke to the following effect:—

“ It is my duty, on this interesting occasion, to state shortly and simply the object of our assembling together. In the perfect conviction that I address a large number of those who are not merely nominal Christians, but who ‘ know the joyful sound of the Gospel,’ and look for salvation only through the atonement and righteousness of our Lord and Saviour Jesus Christ, and whose hearts are influenced by the Holy Spirit, I have no hesitation in saying that our cause is one which is calculated to excite their warmest feelings of Christian love—to stir up the best affections of their souls, and draw from them a

generous and liberal support. If we feel it a duty and a privilege to engage in any common cause, whose object is the eternal salvation of our fellow-creatures, (which none that can raise a thought from earth to heaven will deny,) surely we must approach, with still livelier emotions, ‘ the ancient people of God,’ who might almost claim our undivided and single attention, whether we look to their numbers, their influence, or their wants and misery. Even with our imperfect knowledge, we cannot disbelieve that above six millions of this race are scattered amongst the nations of the earth; and we might say with the prophet, ‘ Who can count the dust of Jacob, or the number of the fourth part of Israel?’ Here then is enough to engage a large portion of our attention, and if we believe the oracles of God, we must acknowledge that their national conversion will be fraught with incalculable blessings to the world. Looking to their spiritual misery, we cannot pass by the fallacious nature of their hopes—their vain superstitions—their open rejection of the ‘ only name under heaven whereby we must be saved.’ Is not the Jew as far from God as the idolatrous Hindoo, or the stupified African, who worship the God of their own invention, and not the God of Nature—the God of the Bible! How

largely is our gratitude taxed by the benefits which we owe to this people! Every blessing essential to us in time or eternity, we owe to them. They preserved for us the 'lively oracles of God.' No Gentile dare add one word to that record of inspiration of which they were penmen. Retributive justice pleads for them—ages of scorn, derision, and persecution have rolled over their heads, and we have helped on their afflictions. Let us at length come forward to bless and do them good; and if it be asked, 'By what means?' or if it be said that 'Miracles only can effect their salvation,' I reply to each, that scriptural *means*, such as this Society uses, will, in a degree, be accompanied by *miracles*; not indeed the natural miracles of sight to the blind and life to the dead, but equally supernatural effects on the spiritual parts of man. The conversion of a sinner to God is, in all its course, a work beyond human power; and we see, even already, instances of 'the blind receiving sight, the lame walking, the lepers cleansed, and the dead raised,' by the power of that Spirit which goes forth with the word and means of grace. Through those means it is, that God generally manifests himself to man, and converted man becomes the agent and instrument, in His hands, to convert his fellow-sinner, by preaching and distributing the word, and training the youthful mind in the way it should go. Thus does this Society educate the Jewish children, preach to the Jews in the various missionary stations, and scatter in the language of their forefathers, in Hebrew, German-Hebrew, Judco-Polish, and other dialects, the Sacred Scriptures; and the spirit of these missionaries may be judged of, by an occurrence in the life of that eminent and singular man Mr. Joseph Wolf, who, when a Jewish rabbi was angry at his statements, calmly replied, 'My dear brother, God is not in the whirlwind, or in the fire, but in the still small voice. You are not now in a fit state of mind to converse further; I will only say, Hear, O Israel, the Lord our God is one Lord, and Jesus of Nazareth is the only Son of God,

born of the seed of David after the flesh, and declared to be the Son of God with power. Believe and be saved; you shall then have peace and joy. *I will go home and pray for you.*' In such a spirit shall we convince the Jews, and prove ourselves the true disciples of Christ. I shall now direct your attention to the Report; it must be abridged in the reading, but you will have it printed, and even then, though voluminous, it will form but an epitome of the operations and blessings of the Society. I would earnestly recommend to you a monthly publication called *THE JEWISH EXPOSITOR*; its cost is trifling, (but sixpence per month,) and I venture to say, that the poorest contributor will find himself repaid by its perusal.

"Feeling my incapacity to address you as I could wish, and knowing that the next to a *good* speech is a *short* one, I shall conclude with regretting, that we miss from our assembly this day, two of our most valued and zealous friends; one is the Rev. LEWIS WAY, who is now at Paris, where he has established a Society for the welfare of the Jews, in that modern Babylon. Another friend we look for in common with every Society, and while we deplore the cause of his absence, (who is never wanted to any work of benevolence, and whose venerated name—the name of WILBERFORCE—I know you have anticipated,) it is with pleasure I state to you, that he is so far recovered, as to relieve his friends from anxiety, and give them the hope of a speedy answer to the many fervent prayers put up from every heart. We may hope, in a degree, that 'the prayer of faith hath saved the sick,' and that he who is the object of our love will be once more restored, to cheer and bless us by his presence and his delightful instruction."

The Rev. BASIL WOOD (one of the Secretaries) directed the view of the Meeting to the Children of the Jewish Schools, who were ranged before the platform; thirty-three Boys and forty-six Girls, of Jewish parentage, educated in Christian principles at the Society's Schools, and presenting on this day the grateful spectacle of health, cleanli-

ness, and comfort. They sang, from time to time, an hymn of praise to Jehovah, their reconciled Father in Christ Jesus, and the harmony of so many young voices (using the venerable language of their forefathers) fell very sweetly on the ear. Mr. Woodd addressed them and the Meeting as follows:—

"I congratulate you, my Christian friends, upon this most interesting spectacle—than which, none can be more congenial to Christian feeling, or better suited to concentrate the affections of an assembly convened for the purpose of shewing compassion to the house of Israel and Judah. You see these children educated as members of that venerable Church of Christ, which has derived its ministry and succession from the apostles, who were themselves Jews; and whose commission was immediate from Jesus Christ, the Head of the Universal Church. And when I reflect upon our past ill usage of that people, I must rejoice that the Christian world is at last awakewed to a right feeling, and has practically put in effect the prophet's admonition, 'Comfort ye, comfort ye my people.' Were I to devise an additional interest to this spectacle, I would place on a line with these, the poor little negro children of Sierra Leone, rescued from slavery and sin, and educated by our dear brothers of the Church Missionary Society, in Christian schools; brought from worse than Egyptian bondage into the liberty and privileges of the children of God. In these our Jewish schools, I behold an Institution approved by our Lord and Saviour; one which eminently follows up the benign example which He himself hath set us: and I would say, in the expressive words of our baptismal service, 'Doubt ye not, beloved, but earnestly believe that he favourably alloweth this charitable work.' And may the ministry of my excellent friend and brother secretary, (the Rev. Mr. Hawtrey) under which they have the happiness to be placed, be made a blessing both to them and him; so that when called to an account of his stewardship, he may be able to say, 'Behold, I and the children whom the Lord hath given me.' After the parental exhortation which you, my dear children,

have last night enjoyed from the worthy preacher,\* I shall merely add a few words, 1. In the way of *caution*. I would endeavour to speak to your understandings and consciences, and impress on you the obligations you are under to your blessed Saviour—the privilege you possess in Christian instructors, and the call on you to improve your opportunities, which when you have once left the schools, will never again occur. Treasure up in your hearts those Scriptures which you are taught to repeat, that you may profit in all the doctrines and duties of the everlasting Gospel. 2. In the way of *encouragement*. You have heard that Jesus Christ, our Lord, dwelt on earth for 33 years; that the loved little children, and laid his hands on them, and blessed them. Though now removed from earth, he is not far from you; and you may go to him by prayer and faith, and will thus receive a blessing. He will hear your feeble supplication, and will fulfil all your desires; and 'doubt not but he will receive you, and give you the kingdom of heaven and everlasting life.' The Bible is replete with examples of this nature: imitate the youthful Samuel, who said, 'Speak, Lord, for thy servant heareth,'—the good Josiah, who, at eight years of age, feared his God—the pious Nehemiah, who followed God from his youth up; and all those holy men who are numbered amongst your honoured ancestors; and thus will the prayers and praises which you offer now, be but anticipations of those which you shall offer perfect and complete in eternity."

The children then sang in Hebrew, the anthem from Isa. ix. 6, "Unto us a child is born," &c. &c.; concluding with, "Hosannah to the Son of David," from Matt. xxi. 9.

The Report was then read by the Rev. C. S. HAWTREY; after which, Sir ROBERT HARRY INGLIS, Bart. Treasurer, rose and said, "Before I proceed to a statement of the receipts and expenditure of the Society during the past year, I must express the cor-

\* Rev. Legh Richmond, who preached the Anniversary Sermon on the preceding evening, at St. Paul's, Covent Garden.

dial satisfaction which I have felt in common with this assembly, at the admirable and instructive Report which has just been read. In my department of treasurer, it gratifies me to announce the growing prosperity of the Society's funds. They have exceeded those of the preceding year by nearly £2,000; and that excess is chiefly derived from the increase of associations — a source to which we always refer with pleasure. Bequests and legacies from departed friends, whilst they prove the excellence of our cause, and the strength of attachment of the deceased, remind us too forcibly, that we have lost the co-operation, and personal influence of those contributors. But the gifts of living friends (and the number of such I am happy to say, is daily augmenting) are at once grateful, as accessions to our fund; and pledges that we can avail ourselves of their advice and personal assistance.

"I cannot indeed doubt, that any who have listened to that chorus of youthful voices, which still seems to linger on our ears, will be ready to enrol themselves amongst our friends, and to cheer and help us in the difficulties of our course. It is a course of no ordinary difficulty. In pleading with the Jews, we have not only the natural enmity of the heart to contend with, but we must encounter that host of prejudices which birth and early education, and hostile feeling instilled from infancy, array against the very name of the Christian religion. We therefore require a more enlarged and vigorous union of wisdom and love; and we confidently look to the liberality of a Christian public, to furnish us with the necessary supplies to meet our extending operations and demands.

The Right Hon. LORD BEXLEY.— "I was greatly apprehensive that my official employment in public business would have deprived me of the pleasure of attending here this day. My engagements compel me to be brief in addressing you; but I must say, it was impossible to listen to that Report, without feeling the deepest and liveliest interest in the cause of the Society. I observe in it the most abundant encouragement to perseverance, from the general progress of the cause. It is

not my province to enquire, whether or not, by the agency of this Society, it may please Almighty God to complete the restoration and recovery of his ancient people, but I feel convinced, that by labouring disinterestedly and assiduously to promote their spiritual welfare, we are in this, even more than in any other department of Christian charity, bringing down a blessing upon ourselves.

"It seems to me, that there are indications not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall 'return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.' I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern amongst the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, they shall not long continue as a nation 'dead to God, and to his Son, their true and only Messiah.' I was particularly struck by the reception which your missionary Wolf, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first missionaries to the Holy Land should be sent thither by the American board of missions; and that ministers of every church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people. I congratulate my venerable friend near me, (Bishop CHASE, from Ohio, North America) at this reciprocity of blessings; that the *Occidental* Sun of truth is now diffusing his beams over those regions of the *East*, from whence, centuries since, the first rays of divine light shone forth, whilst we were lying in the 'darkness of the shadow of death.' That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will, I think, give weight and efficacy to a mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a mission college on Mount Lebanon, I look forward as the source

of permanent blessing to the Christian, as well as to the Jewish world.

" I regret that I must so abruptly conclude; consoled however with the thought, that I leave the cause to abler, though perhaps not sincerer advocates, and propose to you a resolution, which expresses, I am sure, the sentiment of every heart in this assembly.

Resolution 1. " That the Report, " (extracts from which have now been " read,) be adopted, and printed, under the direction of the Committee; " and that this Meeting, deeply sensible of the utter insufficiency of " human efforts, whilst it unites in " thanksgiving to God for the success " already vouchsafed to the Society, " and for the encouraging prospects " opened to its view, humbly implores " the continuance of His blessing on " all its undertakings."

Hon. and Right Rev. LORD BISHOP OF LICHFIELD and COVENTRY.—" In the commencement of any great and important undertaking, I have observed, that the universal removal of obstacles is of more consequence than individual instances of complete success. This seems exemplified remarkably in the cause now before us; and the Report has noticed this clearing away of hindrances as far beyond the expectation of our most sanguine friends. Many and various are the obstacles to our progress; we have to war with the aversion of the human heart to the truth of the Gospel; with the indifference, the ignorance, and the vices of the Jewish people. These we have assailed with the weapons of God's appointment; we have combated ignorance by the knowledge which the holy Scriptures sets before Jew and Gentile; and we have clothed the doctrines and precepts of that blessed volume, in the attractive garb of the dialect and language to which the Jews, beyond all others, are nationally attached. It is through this we expect that the veil will be removed from their hearts, and that the dawn of heavenly light will illuminate, not merely as now, the mountain tops, but the deepest valleys and recesses of their national ignorance. This word

they have received with eagerness and with gratitude; they peruse it; they meditate on its precious contents; and we already behold the barrier giving way which had confined the energies of their understanding, and kept them in the thick gloom of superstition.

" They have been a nation marked out for ages hitherto, by their indifference to all religion. *Apathy* and *infidelity* were almost proverbially their characteristics. Mammon, alas! was their idol, and the god whom they worshipped. But now, mark the delightful change! observe them in crowds pressing upon our missionaries; crying out for our holy books; in every country where they dwell, as if with one consent, rushing to the fountains of living waters, and drinking deep from the streams of heavenly wisdom. Surely the 'dry bones' in the Valley of Vision have begun to move—surely there is stretched forth over the stagnation of their moral and intellectual nature, the vital and purifying arm of Jehovah: they feel that they are in error, and that their error is fatal; and they seek to their God, that they may be enlightened and saved.

" Prejudice too, and especially amongst their higher classes, was heretofore a formidable obstacle. The Gospel was not only hated, but despised—the spirit which influenced their forefathers to crucify the 'Lord of glory,' still prevailed—the very name of the blessed Redeemer was repeated with scorn, and blasphemed. Contrast the happy aspect of that people now. We hear testimonies from every quarter of the abatement of that dislike—the almost total removal of that hostility to Christian truth. The reception of Mr. Wolf by the Jewish rabbies at Cairo, and at Jerusalem particularly, is a most delightful evidence that the spirit of love is displacing the evil spirit; and that the preachers of the *Lamb* may go unhurt amongst those once ravening *wolves*. In this altered feeling, I call on you to trace the hand of our God, and to render Him the thanks, to whom alone thanks are due.

" If ignorance, and apathy, and prejudice, be thus subsiding, if we see

the symptoms and prognostics of their total dissolution and decay, have we not great cause of thanks to that Holy Spirit whose influence is thus exerted. It is our time of seed, and even already the ripening fruit invites us, and the rich harvest seems waving in its golden beauty. There is every where a general subjection of the soil to the plough--the fallow ground is broken up--and earnest is graciously afforded of the plenteous ingathering, by Him who hath already given '*the former*,' and will not withhold '*the latter rain*.' Assuredly 'we shall reap if we faint not;' and oh! what a harvest! read the prophetic announcement of the glories of 'the latter days,' which shall, to their fullest extent be accomplished: read too, the 11th chap. of the Romans, which, I might almost say, is addressed to this Society. Are we not there told, that 'if the fall of the Jews was the riches of the Gentiles, what shall their recovery be but life from the dead.'

"I am pleased to see so many here present, of that sex of whom such honourable mention is made in holy writ: we read there of many pious women who ministered to the Saviour and to his apostles--who were the last to quit the scene of his sufferings on the cross, and the first to witness the glories of his resurrection. How can you, my Christian sisters, better follow their example than by ministering to these children, whom the Saviour commits to your care--how can the soul that is awakened to a just sense of the vanity of earthly pomp, and wishes to employ the superfluities of wealth in good, find a more excellent channel for its distribution than this--how can you better train your own youthful families to love the Lord Jesus Christ, than by bringing them to love these children, and the Society which has them under its fostering care! The poorest, and the humblest, may unite in a work like this; for none is excluded from the privileges of sharing in that testimony of the Saviour, 'She hath done what she could.'

Right Hon. SIR GEORGE H. ROSE,  
Bart. M. P.--"The motion which I  
have the honour to propose, leads me

to offer a few observations upon its immediate purport, and to solicit your indulgence if I should venture on a more enlarged view of the general subject. This assembly are not perhaps aware of the peculiar difficulties under which the Committee of the Society have to act; nor do they form a just estimate of their object, in judging by the state and condition of the Jews in this country, where, in a civil or political point of view, they are comparatively of no importance. Their number in Great Britain is small, their rank and privileges of little estimation. It is to the Continent we must look; where, in Germany and Poland, under the Russian, the Austrian, and the Prussian dominion, they form a numerous and weighty class of the population; engaged extensively in the commercial traffic of these vast countries; and important by their wealth, as well as in many instances their superior intelligence and information. There are some points in the present situation of the Continent that have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes which have taken place in the various European states during the sway of Buonaparte, have singularly altered the relative situation of the governors and their subjects. Roman Catholic districts have been put under Protestant rule, and Protestant under Roman Catholic princes. This has had the effect of opening a door of introduction to the Christian efforts of our Bible and Missionary Societies; and the vast bodies of Jews who were previously under Catholic domination, and quite inaccessible to these Christian efforts, have, by the revolutions and divisions of states, been brought chiefly under the great Protestant power of PRUSSIA, within whose territories, and under whose tolerant sway, we can now have free access to them. This is particularly the case in the Duchy of Posen, where formerly a sturdy legate of the Pope would have met us with anathemas and interdicts.

"In RUSSIA, where the established religion is that of the Greek Church, I need hardly remind you, that we

owe to its illustrious emperor, (a man of ardent piety and true love to Christ) that paternal protection to our missionaries, and freedom of intercourse and access to his Jewish subjects, which aided by his personal efforts, opens to us the brightest prospects of good to that heretofore despised people. The difficulties which present themselves to our operations are neither few nor small; and they are of that kind most repulsive to our feelings as Englishmen. Set before us dangers the most appalling, so we may meet and brave them *openly*, nothing can dismay or daunt us. But we are dispirited by suspense, and we despise and dislike those plans of operation which call more for skill in evading difficulties, and almost petty tactics in manœuvring through them. I have ever felt a peculiar delicacy on this subject; it is one to which my conscience and my heart have summoned my best endeavours; and I would claim for the Society, as well as for myself, the indulgence which we conscientiously demand, in a cause of such nicety and importance.

"I have already noticed the support which it derives from his imperial majesty in Russia. Our missionaries are authorised by him to claim the assistance of the constituted authorities, who are enjoined by his mandate to render it; and under his fostering care, we behold the nucleus of a Protestant Church established in Warsaw, where our excellent missionary M'Caul is stationed. In PRUSSIA the mass of the population are Jews; and I can speak from personal acquaintance with its illustrious king, that he is a zealous and steady friend to every good work: he has laboured to compose the jarring differences of his Protestant subjects, and taken an active part in causing to be compiled a liturgy, which may unite the Lutheran and Calvinistic Churches; in which no objectionable doctrine is introduced, nor any essential of faith is omitted. Upon an intimation which I had the honour to suggest, he cordially acceded to the formation of a society in Berlin for his Jewish subjects, to which he gave his own royal

patronage; and the president of which is his prime minister, and confidential friend. It is supported also by the Crown Prince, and a peculiar fund has been allotted by his Prussian majesty for missions to the Jews: nay more, the most distinguished scholar in the university of Berlin is selected to be the missionary to that people. In SAXONY also we have a society, of which the prime minister of that state is president; and we find the illustrious Prince Galitzin, associated with his excellency Count Papoff, (who was with us in London at our last anniversary) in a similar society in Russia, and with equal zeal and ardour in our cause.

"I have observed many indications amongst the Polish Jews of a wish to return to Palestine. It is remarkable, that their numbers are increasing so rapidly as even to excite some alarm amongst the European states. They are improving too in external appearance: we are not to imagine them a feeble or ill-formed or unsightly race; on the contrary, some of the finest specimens of the perfection of human form were of the Jewish people. The most exquisite portrait I ever saw of female beauty, was that of a Jewess of Warsaw. I have seen them as soldiers in the Prussian armies, and a more athletic, manly, tall, and well formed body of troops I never beheld; men fitted alike for the toils and fatigues of war, or the more useful employments of industry and peace.

"It has been sometimes asked me, why this task of Christianizing the Jews should especially devolve on England? to which I would now give as an answer, (*inter alia*) that it could not be undertaken by any other nation so well; by none could it be attempted but by a nation which adopted as its broad maxim, the right of all men to read the sacred Scriptures, and who act on that principle by distributing them to all; for it is thus only that the Jews will see the types and prophecies of the Old Testament fulfilled in the recorded histories of the New. Even Protestant Germany is unfitted for this work, from the remains of an

inveterate hostility to the Jews, which shews itself on the most trivial excitement. The Jews there are brought into constant collision with the Germans in every commercial pursuit; they are wealthy and powerful, and are therefore exceedingly unpopular: a riot lately took place against them at Wurtzburg, which rapidly spread throughout the various towns on the Rhine; and it was curious, that the same unmeaning cry of ‘Hep! hep!’ which had been used as a watchword of attack in a massacre of the Jews in the 12th century, was revived on this occasion. An instance of this popular feeling occurred within my own observation. The postilion of a calèche alighted, and ran back to a vehicle which had just passed, shaking his fist, with looks of indignation, at the travellers, whom we afterwards discovered to be all Jews. I remember too, when the address of the Berlin Society was drawn up, it was observed by some German, ‘This is clearly the work of Englishmen, no German could have urged such a plea as *love*, or *affection*, or *gratitude*, to a Jew.’ Who is there that hears of such things but must feel compassion for this fallen people of God? I read in the morning papers, an account of a recent discovery at Ilford, in Essex, of a fossil mammoth, (similar to that found in Siberia imbedded in a mountain of ice, and of which, the flesh was in many parts perfect; and this monstrous relic of the antediluvian world, seemed to want nothing but life, to come forth again and traverse the earth.) Now, Sir, when I open the volume of the Old Testament, and then look upon the Jews, do I not behold a more stupendous monument of Almighty wrath, than any vestige of that deluge which once swept away a world lying in iniquity—a more amazing proof of the wonderful works of God than any gigantic remains of a primeval creation. I am reminded, too of an Oriental fable, in which a traveller, arriving at the gates of a superb city, is struck with the silence and solitude apparent on its walls. He enters and finds no lack of inhabitants, but all seem motionless and

dumb: he traverses spacious streets, and sees the various groupes in their proper costume and in apparent occupation, but all are still as death; at length he observes a venerable figure reading with earnest attention; he approaches and the figure moves; he questions the sage, and is told, ‘This is the city of the dead.—They abandoned the law of their God, and are given over to the punishment you behold. I alone retained the knowledge of God and his law, which I persevered in reading from the volume before me.’ What an emblem is this of the Jewish nation! In all external, physical, and natural properties, they seem to be endowed with the functions of living men, but the heart is dead—it is the ‘heart of stone;’ the lips move not, the tongue speaks no praise of Jehovah—they have forgotten the law of their God, and we can expect no moral return to life, until, with a new heart and mind, they return to that law from which they have departed in rejecting the Messiah, ‘of whom Moses in the law, and the prophets did write, even Jesus of Nazareth, the son of Joseph.’

“ If I might venture, as a layman, to touch upon the perilous topic of prophecy, (and I honestly avow that, but that I have read and felt the prophetic page, I should not now be here) I should say, that we perhaps expect more brilliant success from our missionary efforts to the Jews, than prophecy will warrant. While I believe that Israel will not be restored without a faith in Christ Jesus, I have some doubts whether that conversion may not *follow*, rather than *precede* their restoration. Thus, at least, I venture to interpret that ‘*sprinkling*’ which they are to receive ‘*in their own land*,’ as predicted by the prophet Ezekiel, xxxvi. 24, 25.

“ There are even more impediments now, than in the days of our Redeemer’s appearance amongst them. At that time they were divided into many sects; and we know, that while this collision gave occasion to much of what is *false*, it also served to elicit much of what is *true*. The present Jews, with the exception of a small

party called the Karaites, unite in one sentiment, (as I have read in a lately published work of theirs) and boast themselves to be the lineal descendants of the Pharisees. Yet I confess, that a stronger impediment still, is the want of Christian love in us towards them; we cannot expect that the few warm gleams of sunshine, after centuries of chilling frosts and tempests, will *thaw down* that mountain of ice in which they lie imbedded, monuments of divine chastisement.

"I have been asked at times, 'How many converts have your Society made?' and I have answered, perhaps peevishly, 'It matters not, whether any, or none at all! our work is going on slowly and securely; we are gradually undermining and sapping the pharisaism and infidelity of that people.'

"Suppose we were residents on the banks of the Susquehanna or the Orinoco, whose mighty waters, at their periodical overflowing, convert the adjoining land into morasses and fens, and where spring fevers and autumnal agues, desolate the habitations of men, of what avail, in such regions, were all the aid of medical or surgical skill?—Could the perriwigged shades of Radcliffe, and Sydenham, and Mead, revisit us there—could shiploads of Cortex Peruvianus be conveyed to us—how vain the relief afforded, until by proper measures we had freed the marshes of their stagnant waters, and purified the atmosphere by cutting down the noxious vegetation; thus having created as it were a new climate, we might reship our physicians and their drugs, and repose in safety in the renovated country. Just so must we patiently but actively set to work to remove the causes of the Jewish unbelief.—In our pursuit of this, while we show the submissiveness and teachable spirit of children, let us not be children in impatient restlessness for the object of our desires. The jewel which we seek is deeply buried in the earth; and even when brought forth to light, may escape the unskillful mineralogist,—but the experienced and scientific man will not judge hastily by external appearances, but he will cut and polish and set it off

in its beauty. Such a gem is the soul of a converted Jew, and it will shine with a brighter radiance, and in a brighter coronet than encircled the brow of Solomon, even in the crown of the true David, and 'bright as the stars for ever and ever.'

"I shall now, Sir, read the Resolution entrusted to me.

Resolution 2. "That this Meeting cordially rejoices in the extended diffusion amongst Christians both at home and abroad of a benevolent regard to the welfare of the Jewish race, manifested more especially in several of the Continental States, by acts of royal and municipal favour—by the facilities afforded to Missionary efforts—by the formation of Auxiliary Societies, and the establishment of Schools and other Institutions for the temporal and spiritual improvement of the Jews."

The Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge.—"I cannot but thank God for the happy union of all Christians with us in this work.—America is with us, every Society in this country is with us, we are all one, and I thank my God for such a consoling reflection.—It has been too much the custom heretofore, to dwell on some one Society which we call *our own*, which we watch over with a jealous and a partial eye, and in admiration of its excellence disregard all others. But we begin to breathe a loftier and purer spirit. Rivalry has subsided, or if it exists it is not the rivalry of names, but of doing the most and the greatest good. I do take this as an omen of no common kind, and it recalls to me two passages of Isaiah, which I will venture to read, as applicable to our Society, and to the aspect of the present times. 'And they shall bring all your brethren for an offering to the Lord, *out of all nations* to my holy mountain, Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of the Lord.' (Isaiah lxvi. 20.) Now if they are to be brought out of all nations, then must *all* nations co-operate in their restoration, and surely we see something of this harmony to-day. And again, 'Behold I will lift

up mine hand to the *Gentiles*, and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders,' &c. (Isa. xl ix. 22, 23.) From this we learn who are to be the agents in this work. *The Gentiles* are to be used as honored instruments to God's people. Already is this 'standard' of the Gospel raised amongst us, and multitudes flock to it; every heart and hand combine with us; all differences are forgotten, 'There is neither Barbarian nor Scythian, bond nor free, but Christ is all, and in all.'

"I say then, that besides the pleasure of observing so many engaged in one cause, it is to be taken as an incipient fulfilment of prophecy, and I know nothing more grateful than to witness even the first motion towards the accomplishment of God's predictions. It is also an example worthy of universal imitation. Tell me, is there one who does not feel the holiest emotions of his soul awakened by such a subject? Such emotions we should cherish, and in approaching the cause of Israel, I am sure that first of all, *godly sorrow and penitential shame* will occupy our bosoms. What has been the conduct of the Christian world for 1800 years past? Nay, let me ask, or let each ask his own heart, how has he felt and what has he hitherto thought about the Jews? Can he lay claim to any positive good? Can he be exempted from the charge of positive evil? Dares he rely upon the negative merit of never wishing or executing harm to this people? And again; this cause must awaken our *compassion*. We pity the temporal distresses of men, we deplore the spiritual misery of *Gentiles* bowing to gods of wood and stone,--but I would ask, who are such fitting objects of our tenderest concern, as the descendants of those who crucified the Saviour? There they are, monuments of the wrath of God it is true, but beloved still of the Father, and assuredly to be yet restored to brighter glories than were ever theirs before. Here too is a subject which will awaken *gratitude* in our hearts, for it is impossible to think of the

Jew, without associating those obligations which, as Christians we owe to his forefathers. We know nothing, of God or of heaven--we can neither love the one, nor hope to enjoy the other, but as we tread in the path marked for us by the Jew.--And, oh! need I say who is that Redeemer, by whom eternal life is ours? who hath redeemed us by his blood, and sanctifies by his Spirit? One who was born of the seed of Abraham--who lived and died 'an Israelite indeed in whom was no guile.' Here too is *Christian zeal* awakened. Good wishes and good intentions will not satisfy, unless put forth in zealous and persevering action. The apostles of the Lamb well knew this; they did not rest in the indolent and ineffectual wish to do good to the world that lay in wickedness, but they 'laboured abundantly, in the Lord,' and the grace of God was with them and crowned their labours with success. Now I would ask, is any Christian man complete who possesses not this combination of holy feelings, this godly sorrow, this mercy and compassion, this gratitude to his benefactor, and zeal in the cause of Christ? If any such, him do I absolve from any share in our blessed work. But if these be the crowning graces and gifts of a Christian character, and if they be all peculiarly excited by the cause which we have now before us, then is it one to which all who would adorn the doctrine of Christ their Saviour, should lend their ready and cheerful aid.

"But some will reply, 'I am of no importance, I can do nothing.' What says the Apostle Paul? He compares the church of Christ to the human body, and says that it is 'compacted together by that which *every joint supplieth*, and thus maketh increase to the edifying of itself in love.' In the mystical and spiritual body, as in the natural, there is a *little* joint as well as a *great* one, and each, be it small or great, owes *something* to the body. We ask of it only what it is able to supply.

"I will now venture to touch upon a topic hitherto scarcely noticed in our

meetings, and not mentioned in our reports. It regards *the temporal relief* of converted Jews. You are aware that this forms no part of the Society's objects, nor is it my wish or intention to propose that it should. But I must aver, that a converted Jew of the present day, is thrown into greater difficulties and distresses than any of his brethren at the day of Pentecost. If there were 3000 then converted, be it remembered, some of them were rich if others were poor, and each put their total of wealth into one common stock for the necessities of all. Though exposed to peril of their lives, they were not called to the bitter martyrdom of dying for sheer hunger. Even at this day, many a converted Jew would say, 'I can bear to starve myself, but I cannot starve my wife and my children.' It is with pleasure then I notice the attempt to meet this pressing claim on our Christian sympathy. In the family of my dear friend and brother Marsh at Colchester, a purse was begun to be made up for this purpose, and the first contributors were his own children. The blessing of God has since swelled out their feeble beginning, and we see a bright example set to us by that good Nobleman Count Von der Recke, who has given over his estate for the maintenance of an Asylum for converted Jews. And I do press it on you my brethren and sisters in Christ, that we should all lend our aid to this benevolent object. There is a scope for the exertion of every denomination of Christians--we seek only the conversion of the Jews, not to any particular form or name, no not even to our own excellent and Apostolic Established Church, but our great object is to bring them to lively faith in that Saviour, who is 'the Head of the body, the Church,' and in whom whosoever believeth, by what name soever he be called, shall not perish, but shall have everlasting life.

LORD CALTHORPE.—“Though I have not had the pleasure of hearing the Report, yet I am in the habit of reading the periodical accounts of the Society, and entertain no doubt of the

blessing and success which attend it. When the Right Hon. Bart. (Sir G. Rose), put that question, ‘What have we to do with the spiritual necessities of the Jews,’ I could not but think he furnished us in his own example with the best practical answer. Few of us can hope to enjoy the same extended opportunities which he had, but we should all wish to partake of the spirit which led him to employ his high official influence in promoting the welfare of Israel throughout the Continent. When we call to mind that Prophet who loved the wages of unrighteousness, and who was withheld by Almighty God from pronouncing a curse, and in despite of himself was constrained to utter a blessing upon Israel—how incumbent is it on us to let that people come into our minds, to whom we now stand in the same relation, which they then held with respect to the whole world beside. We are now in the possession and enjoyment of privileges which they forfeited. We are grafted into the olive, and partake of its root and fatness, and repose under its shade. Every blessing which we now confer to them, will return tenfold on ourselves, on our church, and on our country. While we are summoning all nations of the earth, not like the tyrant of Babylon, to fall down and worship the golden idol, but to worship him, who is ‘the Image of the living God, the first born of every creature,’ why should the people of Israel alone be excluded, or why suppose they would refuse to prostrate themselves before the King, the Lord of Hosts? I am glad to see this cause patronised by our venerable Church of England, and that an opening is afforded to her to extend her pure formularies amongst that people, who are now evincing every where a turning of heart, and a removing of the stumbling block of their iniquity. I am not fond of interpreting dubious prophecies, it becomes me rather to commit the progress of God's word and the furtherance of his work among Jew and Gentile, to the undoubted mercy, and goodness, and justice, and wisdom of Him at whose absolute con-

troul they all are moving to their consummation. Still I anticipate much from the extension of this Society, and think they are engaged in a Christian course, when they would teach those captive children of Zion to 'sing the Lord's song in a strange land,' with the spirit, as well as the understanding, that while they are dwelling in their tents, and living as pilgrims on the earth, they may again experience the guiding light and the refreshing pillar of the cloud, and may have 'a better name than that of sons and daughters,' that they may be citizens of the heavenly Jerusalem, and attain that 'temple not made with hands, eternal in the heavens.'

"It is now my duty to propose the following resolution.

Resolution 3. "That this meeting notices with satisfaction and thankfulness the continued and increasing indications of a disposition favourable to Christianity, on the part of the Jews in various places, especially amongst their youth, and in their seats of learning; and anticipates the most beneficial results, from the extensive circulation of the word of God and Christian tracts among them."

WILLIAM CUNINGHAME, Esq. (of Lainshaw near Glasgow.)—"I cannot but contrast the present circumstances of the Society, with those of some few years past, when all appeared ruin and dismay before us and hope was well nigh extinct. To witness such a meeting as the present, and to listen to such a Report, call for my warmest thanksgiving to God; and I trust to be joined in that feeling, by every heart. Amongst the *encouragements* afforded to our cause, I was chiefly led to notice the eventful career of Wolf, from his first touching at Gibraltar to his arrival at Jerusalem; and though it has never been my lot to meet him, I have watched his progress at every step, and am daily more convinced that he is 'a chosen vessel,' to bear the name of his God to his kinsmen after the flesh. He is wonderfully fitted to his work by his natural talents and by the gentleness of his spirit; by that firmness which enables him to

battle with the sceptic, and that fire which animates even the most sluggish, and melts down the most obdurate of his Jewish antagonists. He seems to me peculiarly blessed in his mission to the young. At Cairo the young men of fifteen and sixteen years of age came to him to be instructed; and I regard such instances as most encouraging, for the experience of all ages tells us, that in every revival of religion, the youthful minds are the first and frequently the most permanently impressed with divine things. And when I read of Jewish Rabbies travelling through strange countries, and exposed to voluntary hardships and privations that they may but learn the way of salvation through the Lord Jesus---I say these are 'signs of the times' which nothing but infidelity can pass unnoticed. I follow Wolf to Damascus on his errand of mercy, not like Paul, 'breathing out threatenings and slaughter,' but taking letters of peace to the High Priest; and I see him endeavouring to improve that severe dispensation lately befallen the Damascene Jews, and which may, under divine blessing, lead them to true repentance.

"The Palestine mission is one of peculiar interest; there is a policy in the selection of that station, for every Jew converted at Palestine will tell a hundred-fold in the conversion of his brethren. It is like defeating an enemy in the very citadel. It is planting the standard of the cross where the cross itself once stood, and where the fountain of pardon to a guilty world was opened by the soldier's spear, and from whence salvation to Israel and Judah shall again issue forth, to the glory of God in the Highest.

The Rev. DR. HAMILTON, (from Ireland.)—"I have been most unexpectedly called to propose to you a resolution, which, as it requires no commendatory preface, I shall merely read. Nothing indeed but aversion to be suspected of luke-warmness in this cause could have induced me to come forward on this day. But convinced as I am, that the 'set time is come' to do good unto

Zion, and beholding in this Society, an engine almost devised, and certainly approved of Almighty God, I cannot but give it my blessing and my prayer, that it may go on and prosper in the name of the Lord. And when I look at your Palestine Mission, when I behold many of the predictions of the Prophets already fulfilled, and see the wide range that yet remains to be accomplished, I cannot but exclaim, ‘Blessed be the Lord God of Israel, who only doeth wondrous things; and let the whole earth be filled with his glory!’ Amen, and Amen.

**Resolution 4.** “That under a deep impression of the peculiar interest which attaches to the Holy Land as a scene of missionary labours in behalf of God’s ancient people, and encouraged by the reception which Mr. Wolf, a converted Jew, has met with amongst his brethren, in his two visits to Jerusalem, this Meeting warmly approves the determination of the Committee to establish a permanent mission in Palestine, and recommends the fund appropriated to that object to the attention and support of the Christian public.”

**SIR MONTAGUE CHOLMELEY, Bart.** —“I must claim the indulgence of this respectable assembly, for presuming to offer any remarks. I feel my incompetency, and shall not trespass on their kindness. But two days since, at the meeting of the British and Foreign Bible Society, one of the speakers observed, that at the time when our blessed Redeemer died upon the cross, this country and all western Europe were sunk in the grossest idolatry. It was then that true religion and its accompanying blessings travelled westward from Palestine, and we now behold, at the end of eighteen centuries, a return of light to that land, abandoned as it is to ignorance and superstition.

“The facts stated in the Report, seem to me a most convincing answer to the objection, ‘That it is impossible to convert a Jew.’ I acknowledge that neither societies nor individuals could effect such a work; for the conversion of a sinner is the work of the

Holy Spirit: but I regard this Society as an honoured instrument in the hands of God; and I see the circle of Christian charity completed. We have left no part of the globe unvisited by our Bibles or missionaries— even China is made accessible to us, by the labours of the excellent Dr. Morrison; and I must rejoice that the Gospel of salvation is now proclaimed to the hitherto neglected Jews.”

**LORD GAMBIER.**—“When I entered this most delightful, and I may now add, delighted assembly, it was with the full purpose of doing my best, however feeble, to assist in the great cause before us. I feel honoured by having a motion entrusted to me, and thankful that it requires no argument to secure your approval. I know that I shall be followed by one whom you ever listen to with delight and instruction, and I shall not detain you from that feast, but merely say, that my heart’s desire and prayer to God for Israel is that they may be saved; and that the blessing of the Father, Son, and Holy Spirit, may crown your Christian labour with prosperity. I shall now read the resolution.

**Resolution 5.** “That the thanks of this Meeting be given to the Patrons, Vice-Patrons, President, Vice-Presidents, Treasurer, Secretaries, and Committee of this Society, and that the Officers be requested to continue their services: that the Very Rev. the Dean of Salisbury and Sir Oswald Mosley, Bart. be elected Vice-Presidents of this Society: that the thanks of this Meeting be given to the Rev. Legh Richmond, for his excellent Sermon, preached at the parish church of St. Paul, Covent Garden; and that he be requested to allow it to be printed with the Report; and that the following Gentlemen be the Committee for the ensuing year, with power to fill up their number:—

Major-General Neville,  
Messrs. Joseph Gibbs Barker,  
John Bayford,  
John Bridges,  
James Sheffield Brooks,  
Henry Curwen Christian,  
Michael Gibbs,

Messrs. William Harding,  
 William Jenney,  
 George Thomas King,  
 Edward J. Longley,  
 John Mortlock,  
 Francis Paynter,  
 Henry Stevens,  
 John Coles Symes,  
 James Taylor,  
 Joseph Wilson, and  
 Edward Wyndham."

The Rev. WILLIAM MARSH, M. A.  
 (Vicar of St. Peter's, Colchester.)—  
 “On looking over this list of our Committee for the ensuing year, I am happy to see so many ‘good men, and true,’ enrolled in our service. I observe, too, with sincere pleasure, that my valued friend, the Dean of Sarum, (Dr. Pearson) has been promoted to the dignity of one of our Vice-Presidents; truly, I think myself too entitled to some promotion, and I had expected, at least, on my coming to this anniversary, to be honoured as a *rural dean*, and to be exempted from the duty of addressing you this day; since, however, it is your pleasure still to keep me in my humbler post, I shall attend to the advice of our respected chairman; and as I have no chance of making *a good speech*, you may depend upon a *short one*. My venerable friend from Cambridge, having rather unexpectedly disclosed some of my ‘family secrets,’ I must draw the curtain a little more widely, and reveal to you the source of that fund to which my children were the first contributors. Indeed, I am bound to state, that it was more to their mother than to their father that those children are indebted for such a wish or feeling; nor, again, so much, perhaps, to either, as to that blessed book, which is open to every member in our domestic circle. It is the custom in my family, that every child shall bring a text of Scripture relative to the conversion of the Jewish people, and of the heathen at large, every Sunday morning, (and I confess myself to have been much benefitted by, and been pleased with their selection.) My youngest child, about three years old, is not exempt from this tribute; but in consideration of her age, is allowed to bring the same

text every Sunday. When all the elder have repeated their’s,—‘ Well, Sarah! and what is your text?—Amen! Papa! is Sarah’s regular reply.’ And if I could but ensure an Amen! from every heart in this assembly, to our prayers and blessings on the house of Israel, and our Christian efforts for their conversion, I feel that we should have gained a valuable accession of strength. And we want such accession; for there is no cause in which greater difficulties are to be surmounted. It is to the prayer of faith we must look; and while we ‘prophecy to the dry bones in the Valley of Vision,’ we must remember that bone cleaveth not to its kindred bone, until the Spirit of God breathes on them; and that Spirit is promised to our believing prayers. Then let us dwell a moment on the glorious results of our capturing that citadel to which my respected friend, Mr. Cunningham alluded. When that glorious victory is achieved, remember that all Pagan and Mahometan idolatry, all Popish and Protestant infidelity shall have given way, and the march of truth shall have been triumphant over the whole earth. At that happy time, there shall be no difficulty over the page of prophecy: we hear now of various opinions; some pointing to the prophecies as to be fulfilled previous to the restoration of the Jews, and others subsequently; but when ‘God shall have poured out his Spirit upon *all flesh*,’ (as he will do in the latter days) there shall be no dark nor inexplicable prediction, but all shall be light as day.

“I must congratulate our friends of the Committee at their enterprising spirit and the success which they have had. They have effected in the moral, what is as yet a desideratum in the natural world. While our brave navigators have hitherto been baffled in their attempts to discover a *North West passage* to India, our Christian brethren have struck out a successful voyage of discovery and have made a *South East passage* to the Land of Promise, and already is the herald of mercy proclaiming on that sacred shore, ‘Awake, awake! put on

thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city! Shake thyself from the dust, loose thyself from the bands of thy neck, Oh! captive daughter of Zion.'

" But we still have need of much patience; we read that in the far famed war of Troy, it was not so much the fleets or the armies, the wisdom of Ulysses, the eloquence of Nestor, or the might of Achilles, that terminated that memorable struggle, but the patient ten years siege: let us hence take example and encouragement; we fight under far other leaders, and in a far mightier and nobler cause ---already we reap the fruits of our endurance. In Warsaw, about ten years since, no Jew was permitted so much as to pass by a place of Christian worship, much less enter within its walls. But now the ministers of Christ invite them to draw nigh and to partake of the blessings of a spiritual service. They stop the poor Jew, and say to him as Laban to the servant of Abraham, ' Come in, thou blessed of the Lord, wherefore standest thou without?'

" Our excellent chairman mentioned, that ' no Gentile dare add a word to the sacred scriptures.' I would remind you, that the Jewish writers of those Scriptures added many a word for the sake of the Gentiles; Jeremiāh and Daniel have, in some places, even introduced a dialect different from their own sacred and venerated tongue, to teach with more emphatic and intelligible emphasis, that ' the gods of the Gentiles shall perish.' Let us imitate them in return, by our care for the Jews. In the midst of that spiritual famine which still desolates the world, while we provide bread for the perishing, and open wide our stores for the heathen land; shall the sons of Jacob alone, when they come up to buy food, be rudely repulsed and sent back to perish by the way? Surely we have enough for all, and our Gentile brethren need not fear any diminution, but rather expect an increase by this participation, for ' if the diminishing of the Jew was the

riches of the Gentiles, how much more their fulness?'

" Part of my resolution, I find, relates to the sermon preached last evening for our Society, and calls on you to thank the Preacher, (the Rev. Leigh Richmond,) for that excellent discourse. I had come to town late in the day and fatigued by travelling. Yet when I went to the church, I was so impressed by the truth, the novelty, and the variety of the arguments, and my attention for one hour and a half so completely absorbed, that I forgot all my fatigue, and must confess that with my fancied knowledge of the subject before, I found that I had learned much, very much, of what was new, and convincing, and satisfactory. And I earnestly hope that our beloved friend may long continue to delight us by his christian eloquence and to be the instructor not only of ' Dairy-men's daughters,' but of the sons and daughters of all christian people, and I would add of all the world, both Jew and Gentile.

" A letter has been just handed to me (addressed to Sir Thomas Baring), which was written by a friend of the cause, who states, from personal knowledge, that many Jews are fully convinced of Christianity, but from the difficulties of their case cannot openly make profession; and particularly specifies a Jewess of respectable family and education, now in that state of mind. If the testimony of one witness be insufficient, I can add my own attestation to the truth of this statement. I know many similar cases, and I mention them as encouragements to faith and perseverance.

The Rev. LEIGH RICHMOND, M. A Rector of Turvey, Bedfordshire--- " I too, as a rural Dean, had hoped to be exempted from any metropolitan duty. My crime has already been announced. I stand charged before you with ' one hour and a half' occupation of your precious time last evening. I shall not again incur the risk of so serious an accusation, for the dial of yonder clock admonishes us all, that time flies rapidly in such

a company as this, and we must soon come to a termination. Yet if I sinned last night in speaking so long, I feel that I should sin again this day by being altogether silent. But in fact no alternative is left me. The Secretary has given an imperative mandate, ‘ You *must* speak.’ Truly this is one of the inconveniences attendant on the honors of the Platform, which might make us wish a less elevated seat amongst the happy listeners whom I see before me. I find that our Secretaries are but too expert in setting traps for the unwary visitants of their domain. I have been taken in the toils, and must submit to the penalty.

“ There is one name on this list (that of your respected Chairman) which cancels all other feelings, and which I feel a privilege to notice. You have heard something like the language of flattery from my kind friend, (Mr. Marsh,) but we do not meet here to thank each other for services, but to express ourselves as unprofitable servants and the chief of sinners. I feel however that our *thanks* on this occasion to our worthy President are *prayers*, the prayers of the rich and the poor, and all who meet here as in the presence of God, and thank Him for giving us such a one to preside at our assembly, and pray for him that

‘ peace may be within *his* walls’ who prays himself for the peace of Jerusalem and has joined with us this day in tracing the evidence that ‘ the time, yea, the set time is come,’ while the echo of this reviving truth is doubled by your applause, and the atmosphere is blessed with the sound.—May the blessings of this meeting, in their prayers, and the blessing of that God who heareth prayer be multiplied, Sir, on your head this day, and on your poor friend who now addresses you. And may that day soon dawn, when the assembled thousands shall sit down with Abraham, and Isaac, and Jacob in the presence of God; and when every prophecy and promise to Israel shall be accomplished, and that ‘ people whom he hath formed for himself, shall shew forth his eternal praise.’ ”

Resolution 6. “ That the thanks of “ this Meeting be given to Sir Thomas “ Baring, Bart. M. P. for his able “ conduct in the chair.”

The Rev. PROFESSOR FARISH, Cambridge, briefly expressed his steady attachment to this cause, and seconded the Resolution; which was suitably acknowledged by the President in a few words, strongly expressive of his grateful feelings, and the Meeting adjourned.

# SIXTEENTH REPORT

OF THE

## L O N D O N   S O C I E T Y

FOR PROMOTING

**Christianity amongst the Jews.**

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READ AT THE ANNUAL MEETING, ON FRIDAY, MAY 7, 1824.

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1824.

THE DIALECT OF THE  
INDO-CHINESE

1880.

THE DIALECT OF THE  
INDO-CHINESE

BY J. A. DE GROOT, M.A., F.R.S.

LONDON:

JOHN RIBBLEY,

1880.

PRINTED FOR THE AUTHOR BY JOHN RIBBLEY.

THE DIALECT OF THE  
INDO-CHINESE

— 1880 —

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— 1880 —

# SIXTEENTH REPORT

OF THE

## London Society

OR PROMOTING CHRISTIANITY AMONGST THE JEWS.

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HAVING now to lay before you the Proceedings of the Sixteenth year, your Committee will, as usual, advert, in the first place, to the principal occurrences which fall under the head of

### *Domestic Intelligence.*

Under this department your Committee have the pleasure to state, that they continue to receive from various parts of the kingdom, assurances of a growing interest in the cause of the Society. Evidence of this fact has appeared in the increased attendance at the Anniversaries of Auxiliary Societies, and, generally speaking, in the increased amount of contributions on those occasions. Representations to this effect have been transmitted, as well by individuals locally connected with these Societies, as by those kind friends who have again laid the Parent Society under the deepest obligation by attending in its behalf, the Anniversaries of the Country Associations. Thus, the deputation which kindly visited some of the western counties in the autumn of last year, "express their conviction that the cause of the Society is decidedly on the advance in those places which they have visited :

that its friends are increasing in number, and strengthening in attachment, and that there prevails a daily extending opinion, that the conversion of God's ancient people to the faith of our Lord Jesus Christ, is essentially interwoven with the prosperity and glory of his church."

From a principal town in one of the eastern counties, your Committee are informed that "the meeting was more fully attended than any that had before been held in that place, where the great cause is evidently, under the blessing of God, gaining ground in the hearts of Christians." From another it is stated, that "the meeting was numerously attended, and seemed to feel more deeply than ever the vast importance of the cause which it was assembled to support." At the large commercial cities of *Manchester* and *Liverpool*, the places of meeting were reported to be so numerously attended, that many persons went away unable to obtain admittance.

It affords your Committee unfeigned satisfaction to notice these indications of a progressive interest amongst their fellow-citizens, in behalf of the Jews; and they feel persuaded that

this progress will continue to become more manifest, in proportion as the proceedings and prospects of the Society shall become more generally known. On this ground, while they publicly offer their warmest acknowledgments to those who have advocated the cause of the Institution during the past year, and to those Christian friends who have so kindly assisted and forwarded its advocates on their journeys, they cannot forbear to press upon the friends of religion in every part of the kingdom, the importance of extended efforts in the Society's behalf. Very essential service may be rendered by circulating intelligence relative to the state and dispositions of the Jews in foreign parts, and by promoting the formation of Associations, on however small a scale, where larger ones are found impracticable.

To their clerical friends, more especially, your Committee would venture to suggest the expediency of calling the attention of their people, from time to time, to the *Scriptural grounds* upon which the question of Jewish conversion rests. The plan of having a course of lectures specifically for this object, has been recommended and adopted in different places; and your Committee are encouraged to hope, from the numerous attendance of clergymen at the provincial meetings, that this practice, with others conducive to the same end, will become more general.

The Society has also been gaining, during the year, an accession of strength by the formation of several new Associations.

An Auxiliary Society has been formed in the island of Guernsey, under the patronage of Sir James Saumarez, Bart.; the notice of which event is rendered additionally gratifying to your Committee, by the circumstance of its having occurred at the close of the Church Missionary Anniversary in that island; the representatives of that honoured Society assisting in the formation of an Auxiliary to yours. Long may the friends of the Gentile and the Jew regard each other as *brothers*, and their respective

Institutions as *sisters*—labouring in one common cause, knit together by bands of union to one common head, knowing no other rivalry but that of “provoking to love and to good works,” claiming no other priority than that of being foremost in the march of Christian benevolence!

A Branch Association has been formed at Woodbridge in Suffolk, in connection with the Ipswich and Suffolk Auxiliary.

Ladies' Associations have been organized at Worcester, Bedford, Richmond with Kingston-upon Thames united, at Blackheath, and Islington. The foundation of one has been laid at Monmouth.

Smaller Institutions, not yet regularly organized, have been commenced at Bridport, in the county of Dorset, Retford, Notts, and Wilmington, near Lewes. Committees of Ladies and Gentlemen have been formed at Chester, preparatory, as your Committee have reason to hope, to further and more systematic operations in support of your Society.

In reporting these new Auxiliary Institutions, formed, for the most part, under Female auspices, your Committee are again reminded of the powerful claims which the Ladies of Great Britain have on the gratitude of the Society.

The beneficial results arising from the sale of Fancy Work at the Repositories in London, and other parts of the kingdom, are well worthy of notice. That in the metropolis alone, in the month of April last year, produced £254. And your Committee have recently had the satisfaction of learning, that a similar Repository, under the superintendance of the Gloucester Ladies' Association, early in last month, yielded upwards of a hundred guineas in the two days of sale, besides articles of considerable value, which were remitted to the stock of the Repository in London. For pecuniary contributions of various amount, arising from this productive and truly appropriate source, your Society is indebted to the Ladies of Hereford, Worcester, Hull, Colchester, Stoke-upon-Trent, Knaresborough, Manchester, Huddersfield,

Reading, Birmingham, Cambridge, Brighton, Gloucester, Derby, Louth, Bradfield, Boston, Helstone, and Exeter, &c. as well as of London and its environs; and your Committee trust that the continued demands upon the resources of the Society, and the bright and animating prospects which are opening to its view, will prove a powerful stimulus to their Female associates to renew and increase their exertions.

Ireland is still the warm and liberal friend of the Jews, and the contributions to the funds of the Society from that country, have not fallen short of last year, there having been received the sum of £1,151. 7s. 2d.

Scotland has also renewed her claim to the character of a valuable Auxiliary, by the liberal donations which have been received during the year, both from individuals, zealous for the salvation of Israel, and from Societies of various denominations, engaged in the promotion of religious knowledge.

Nor must your Committee here omit to notice the receipt of 75l. as a contribution to the Hebrew Testament Fund from the Portland Society, in the United States of America.

To the exertions of its various friends in the United kingdom, and elsewhere, your Society is indebted for an amount in contributions of £12,426. 0s. 8d., being an increase beyond that of last year of £1,502. 8s. 1d.

Your Committee will here anticipate a question which is not unfrequently asked—What is the Society *doing at home?* Is it gaining any ground among the *Jews in England?* To this question your Committee are happy in being able to reply, that undoubtedly, there does appear to be an increasing disposition to attention and enquiry among the Jews in this country. Several facts indicate this. One is, that their Rabbies not unfrequently discuss points of controversy, and remark upon the proceedings of the Society, in the pages of the *Jewish Expositor*; and these discussions and remarks are, for the most part, conducted in a mild and temperate spirit. One of these writers, though avowedly

hostile to any attempt for the conversion of the Jews, candidly allows “your constant labour for several years past, to promote Christianity among the Jews, must convince any Jew of understanding, that your motive is to please God.” And, though he by no means allows the Society the privilege of expecting success in its undertaking, it is not a little remarkable, that he acknowledges it to be “true, and the belief of many of their learned men, that the time of the restoration of the Jews is nearly at hand.”

In many instances, also, the Jews in England appear to take a much more lively interest than formerly in the home proceedings of the Society. Several of the Provincial Meetings and Anniversary Sermons, during the past year, have been attended by Jews. In the account of the Norwich Anniversary it is remarked, “A great interest was excited at several of the sermons, by the attendance of a number of Jews, who heard, with respectful attention and lively interest, what was delivered to themselves, and respecting their nation.” And it is added, “Some of them who attended had previously applied to an active friend of the cause for some of the publications of the Society, and evidently appeared concerned for their spiritual welfare.” At the Liverpool Anniversary, a sermon, preached *expressly to the Jews*, was attended by from thirty to forty of them, and some pleasing conversation was held with them afterwards in the vestry. These things, though they are far from amounting to a proof of *conversion*, certainly evidence a diminution, at least, of that rancour and hostility with which the proceedings of a Society like this would formerly have been regarded.

Your Committee have also to report, with much pleasure, that the Monthly Lectures on the Old Testament Types, at the Episcopal Chapel, Bethnal-green, have always been attended by some, and occasionally by several, Jews and Jewesses.

On three of these occasions their attention has been called to the subject of Christianity, in a way of all others

most calculated to awaken in their minds serious reflection about their own spiritual condition. Your Committee allude to the *baptism* of three Jews, which took place on the evenings of Monthly Lectures. Of these two were English, the other a Polish Jew. The case of the latter is, in some of its circumstances, peculiarly interesting.

He left Poland early in life, and had for many years travelled as a merchant in various countries. His attention having been called to the subject of Christianity, he resolved to examine the Scriptures for himself, and spent the whole time of his last voyage from Jamaica to England, in comparing the Old and New Testament together, with an earnest desire to be led into the truth. The result was what will ever be the case with the *sincere* enquirer, that he was convinced that Jesus of Nazareth was the Messiah of whom Moses and the Prophets did write, and in Him he found a Saviour exactly suited to the necessities of his awakened soul. After his arrival in England, he spent two months more in the diligent study of the Scriptures, when he became earnestly desirous of making a public profession of his faith.

After considerable delays and difficulties, arising from his being a stranger in this country, he obtained an introduction to the Chaplain of the Episcopal Jews' Chapel; a satisfactory testimony to his former character was obtained, and it appearing, after much examination, that there were sufficient grounds to hope he was now, through the grace of God, a sincere believer in all the fundamental doctrines of the Gospel, and truly desirous of devoting himself to the service of his Saviour, the ordinance of baptism was administered to him. About an hundred Jews were present on this interesting occasion.

A fourth Jew, of whose sincerity satisfactory evidence had been afforded, was baptized at Chichester, through the kind permission of the Lord Bishop of the diocese, at the period of the Anniversary of the Auxiliary Society in that city; and on Easter Sunday a fifth made a similar

profession of his faith at Manchester. Your Committee have good reason to hope well of the sincerity of all these converts.

Into the Society's *Schools* for the education of Jewish children, there have been admitted, since the last Report, 4 Boys, and 1 Girl. During the same period, 3 Boys and 4 Girls have been placed out as servants or apprentices; and several of those who had previously left the Schools, in these capacities, have received from the Committee rewards for good conduct, on the recommendation of their employers. There are at present in the Schools 33 Boys and 46 Girls.

Two new tracts have been published by the Society during the preceding year; one in English and Judeo-Polish, under the title of "An affectionate Address to Jewish Females;" the other in English, entitled, "The Essentials of Religion briefly considered." Two tracts previously on the Society's list have been re-published. It may here be mentioned, also, that several other tracts, for the instruction of the Jews, have been printed during the past year at foreign presses, but at the Society's expence, in various European and Oriental languages. Of the utility of these small publications, and the avidity with which they are sought for by the Jews, in almost every quarter of the globe, satisfactory evidence will be adduced in the sequel of this Report.

The following have been the issues from the Depository of the Society during the past year.

Hebrew Testaments	-	-	1,497
German Hebrew ditto	-	-	341
Judeo-Polish ditto	-	-	2,634
			4,472
Hebrew Prophets	-	-	1,334
German Hebrew ditto	-	-	2,243
			3,577
Heb. Bibles & Tests. together	-	-	243
Bibles alone	-	-	39
Prophets & Testaments } together	-	-	1,925
			1,510
Total Scriptures, in whole or part	-	-	9,559
Heb. & German-Heb. Tracts	-	-	99,682
English	-	-	36,940
			136,622
Quarterly Jewish Records	-	-	94,285

The places and countries to which these various publications have been

sent, are, besides the United Kingdom, Paris, Amsterdam, Hamburg, Frankfort on the Maine, Leipsic, Dresden, Berlin, Königsberg, Breslaw, Posen, various parts of Poland and Russia, Gibraltar, Leghorn, Palestine, Madras and Calcutta. And when it is considered that most of the places here enumerated are resorted to by Jews from almost every part of the globe, and that there is a continual intercourse kept up among them, it will appear probable that the range of the Society's publications is very much wider than your Committee are able to define.

In the *Missionary Seminary* belonging to the Institution, there are at present seven Students, three of whom have been admitted since the last Anniversary. The half-yearly reports of the Examiners deputed by your Committee to inspect the state of the Seminary, have been highly satisfactory, both as respects the characters and the literary progress of the Students; and your Committee earnestly entreat the prayers of the members, that the Head of the Church would put it into the hearts of many more young men, possessing the requisite qualifications, to offer themselves as Missionaries to the lost sheep of Israel. Four Missionaries have gone forth in the service of the Society during the year past, the Rev. Alexander M'Caul, accompanied by his wife, and Mr. O'Neil, set out, soon after the Anniversary, on his return to Poland, the former scene of his labours. The Rev. Charles Neat, whose designation to the Mediterranean was mentioned in the last Report, sailed, on the 10th of October, together with his wife and Dr. George Clarke, an Irish physician, who, although he is employed as a Missionary Agent of the Society, has an income of his own which nearly defrays his expences. They proceeded, in the first instance, to Gibraltar, and are now stationed at Leghorn.

The total number of Christian labourers at present employed under the direction of the Society, or in connection with it, is eighteen, a number small, indeed, your Committee readily allow, when compared

with the magnitude and extent of the work to be performed. Yet, when it is remembered that, within a very few years, there was not a single Missionary from this country labouring among God's ancient people, it will be deemed matter of devout thankfulness, that there should now be so many even as eighteen, and these too in connection with a single Society.

The operations of your Society, let it not be overlooked, are still in their infancy; yet are they sufficient to afford ample encouragement to those who have studied the analogy of the divine procedure, and have observed that in the economy of grace, no less than in that of nature, the most important results usually arise from small beginnings, and reach their maturity rather by a slow and gradual process, than by sudden and overpowering displays of almighty power. The kingdom of heaven is compared, by Him who founded it upon earth, to a grain of mustard-seed and to leaven. The progress of Christianity, from the time when its promulgation was confided to a few Galilean fishermen, has abundantly illustrated the truth of this comparison. And your Committee see no just reason to believe that the final triumphs of the Gospel will be achieved, by a course materially differing from that which has hitherto been pursued. Only let there be fervent persevering prayer in the promised effusion of the Spirit of God upon the church and the world, and the labours even of a few, whose hearts are devoted to their work, may be productive of incalculable good.

With these observations your Committee will now turn to the Society's

#### *Foreign Proceedings*

during the last year. These have been carried on chiefly in *Holland*, *Germany*, *Prussia*, *Poland*, *The Mediterranean*, *Palestine*, and *India*.

Beginning with *Holland*, your Committee deeply regret to state, that the Society's highly-valued representative in that country, the Rev. Mr. Thelwall, has been afflicted, during part

of the year, with severe illness. They are truly thankful, however, to add, this painful trial has by no means diminished his energies or usefulness in the cause in which he is engaged. This will be manifest from the following extracts from his letters to your Committee.

"I have scarcely received (says he) a letter this year which has not been important, either as affording encouragement, or as giving me opportunities of advising and promoting measures which were important, either with direct, or indirect, reference to our cause." He mentions also, having received a peculiarly kind and affectionate letter *from a Jew*, who had derived much benefit from his public ministry; and likewise his having, for the first time, a *Jew under regular private instruction*. This Jew had been for some time in England, but a remarkable series of providential circumstances had led him back to Amsterdam, his native place. Mr. T. speaks of him as "upright, and sincerely desirous of seeking the truth as it is in Jesus."

Other circumstances have occurred of an encouraging nature, in regard to the prospects of usefulness in Holland. A small association has been formed in Amsterdam, for the purpose of raising contributions to the Funds of the Society. Mr. T. thus communicates the intelligence of this event, in a letter dated the 30th of last March.

"In writing some days ago, I just hinted that something was at length doing here, in the way of collecting for the Jews, though in the humblest manner. Four years ago, I made great exertions to establish a Society here: but all efforts failed, partly, I believe, because I was making the attempt on too large a scale, but principally because the Lord's time was not come. However, in another sense, and with respect to other objects, those exertions were not in vain, for they terminated in the establishment of the Tract Society, which has been growing and flourishing ever since, has extended its operations into every part of the country, and, in some

measure, to the Colonies also, and now numbers above 2,000 Subscribers and has published nearly 60 Tracts. And now, without an effort, or even a word, on my part, the Lord has put it into the hearts of some Ladies, who were formerly catechumens of mine, to try what could be done in collecting subscriptions of a penny or twopence a week in behalf of the London Society; and this principally out of a grateful sense of the spiritual profit which they (among others) had derived under the means of grace, which (but for the exertions made for promoting Christianity among the Jews in this place) they would never have enjoyed. There are now eighteen subscribers mostly of twopence a week; which is no very promising beginning, some might think, but we must not despise the day of small things; it is a token of love to the cause, and I hope will be accompanied with some humble and earnest prayers, which is the point I am most anxious about."

Under the same date, Mr. T. mentions another interesting fact which he had learned from the Rotterdam Missionary Society, and which stands in connection with one stated in a former Report of your Committee. The Directors of the Jewish Synagogue at a town in Guelderland, had applied to the Rotterdam Society for Hebrew New Testaments, and Tracts in Polish and German Hebrew. Mr. T. justly infers from this application a continuance of the disposition to examine and enquire, manifested some time ago by the elder of the Jewish community in that part of Holland; and he expresses an intention of visiting that, as well as one or two other places, in which there appear to be evidences of a more favourable disposition towards Christianity than elsewhere.

Mr. Thelwall has lately employed a converted Jew, who was baptized many years ago, in circulating Tracts among his brethren. Respecting the character and usefulness of this agent, Mr. T. gives the following pleasing account in a letter to the Committee.

"Wolf still finds, in every part where he visits, the same readiness to

receive and read our Tracts. I lately received a very pleasing letter from him, in which he expresses great thankfulness to God, for the signal mercy vouchsafed him this year of entering upon a course of labours, to promote the Redeemer's kingdom among his brethren after the flesh."

At the same time he distributes Tracts, as opportunity offers, amongst Christians also, as a means of facilitating his work among the Jews.

Early in the present year, Mr. T. attended as sponsor, the baptism of a young Jew from Frankfort, who had received a liberal education. His parents are opulent, and of the first respectability; and, as his transition to the Christian faith involved great sacrifices of temporal advantage, Mr. T. considered his sincerity as thus put to a very satisfactory test. His baptism took place at a village in the neighbourhood of Amsterdam, in the presence of a crowded congregation. Several Jews attended on the occasion.

#### *Germany.*

During the course of last summer, Mr. T., at the request of your Committee, visited some parts of *Germany*, in company with Mr. M'Caul, then on his return to Poland. He has communicated several interesting facts in connection with this journey, some of which your Committee will here notice.

"On our way to Dusseldorf, we heard from a Protestant minister, in one of the places we passed through, that there were two Jews in that town, who had read the German Hebrew Testament with great attention, and he therefore was anxious that one who was thoroughly acquainted with the Jewish question, should converse with them. It may serve to shew (adds Mr. T.) how much the spirit of enquiry is extending among the Jews, to observe, that in a place where not more than 80 Jews reside, two should be found who read the Scriptures of the New Testament diligently."

In a letter written towards the conclusion of his tour, Mr. T. says, "Thus far we have reason to bless

God, that wherever we have been we have met with really Christian people, who were willing to shew us kindness and love for the Lord's sake. But what is more to the purpose of our journey and of our communication is, *that almost in every place we find some traces of the great work that is going on among the Jews at present, which we cannot but consider as preparatory for greater things, and at least hail as a sure token that we have not entered upon the great work in which we are engaged at all too soon.* We meet with abundant proofs that the time to sow the seed is fully come, and *this is our business.* For the rest, "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain"—(James v. 7.) and surely we may wait with patience for the spiritual harvest."

Mr. T. mentions one or two instances in confirmation of these remarks. One is that of a Jewish servant-girl, who had been educated in a Christian school, and so much impressed with the prayer and catechism which she had there committed to memory, that she became anxious for further instruction, and expressed a desire to be baptized. "We were very much affected," says Mr. T., by the deep interest she seemed to take in the conversation addressed to her, listening even with tears in her eyes, and appearing also to be very sensible of our kindness in expressing so much concern about the salvation of her soul."

The mention of even such an insulated case as this, will not be deemed superfluous by those who know the degraded state of ignorance in which Jewish females are usually kept, and who consider the mighty influence which an improvement in their moral and intellectual condition will have on that of the whole Jewish community.

To the account first given, Mr. T. adds, "Just before we came away, M'Caul had some conversation with a Jewish teacher, who is neither baptized nor a candidate for baptism at present, but who seems to be earnestly

enquiring about the way of salvation, and is besides very diligent in distributing tracts in the neighbourhood in which he resides. When he feels a concern, and labours, not only for his own soul's health, but also for the souls of others, we cannot but hope he is under the teaching and guidance of the Holy Spirit, though he is yet in darkness on many important points. We should not be impatient to urge such persons forward, but should rather rejoice to see the work going on *slowly, and with deep deliberation*, as then it is much more likely to be effectual and abiding.

"This also seemed to be the case with another Jewish teacher who called upon us at Cologne. He had been much impressed by a conversation with Gärcke, (who was employed by the Edinburgh Society), about half a year ago, more especially by being urged with the curse of the law.—(Deut. xxvii. 26.) He appeared to have clearer views of the nature of vital godliness, and of the distinguishing marks of the real Christian character than any Jew we have met with, but was yet hesitating about being baptized on account of his wife, who would leave him, or be taken from him, the instant he took such a decisive step: and he said, (apparently much affected), that his faith was not yet strong enough to enable him to endure the separation. He seemed also to be using every method to promote her conversion."

A circumstance which renders this last-mentioned fact peculiarly interesting is, that Mr. Gärcke (the Missionary alluded to) after spending some time in that part of Germany, had quitted it in despair, because he saw no fruit of his labours. "And yet," says Mr. Thelwall, "we had not been a fortnight within the circuit in which he had laboured, before we met with this very interesting proof that his labours had not been in vain!" Mr. T.'s remark upon this is just and useful. "This is a very plain lesson to us, and to the Society at large, to have *more faith, and more patience*. Let us arise, and be doing, for in due season we shall reap, if we faint not." Mr. T. af-

terwards learnt, that in Mecklenburg also, Jews had been awakened by Mr. Gärcke's preaching.

In the course of their journey, Mr. T. found repeated occasion to lament the indifference with which the spiritual state of the Jews is too often regarded by the Christians among whom they live; and the ignorance, thence arising, of the actual opportunities of useful exertions in their behalf. The following is a striking instance of this kind. At one of the places at which they stopped, "we were told," says Mr. T., "that it is quite in vain to attempt any thing for the Jews there, as they were so embittered, that they would not listen to us. So we heard. Now for the facts. Being delayed in the place longer than we intended, Mr. M'Caul took the opportunity of going into the synagogue on the Friday evening. One of the Jews, whom he had met before, beckoned to him and made room for him, and (knowing that he was an Englishman) gave him an Hebrew and English Prayer-book. At the end of the service, on returning it, he remarked that it was a pity these prayers, many of which are so beautiful, should be repeated in such a hurried and irreverent manner. This led into some conversation on the nature of prayer, and the seriousness and solemnity with which sinners should address themselves to God. During this conversation, about twenty Jews gathered round, and Mr. M'Caul took occasion to remind them that they were all sinners. This they admitted. Then he urged them further, that they were all under the curse, (Deut. xxvii. 26,) which they also admitted; but some began (though in a very mild tone) to reason away the fearful nature and meaning of that curse, but not being able to support their position from Scripture, they were soon put to silence. Mr. M'Caul proceeded to say, it behoved them to consider how they could be delivered from that curse. "Now," said he, "if you would come to us Christians, we would tell you that we have a Saviour who had died for our sins, and reconciled us to God by his blood, and we would invite you to

build your hope on the same ground, and to rejoice in the same consolation." And thus he spoke to them about fifteen or twenty minutes, all listening with the greatest respect and attention, no one contradicting or gainsaying; but on the contrary, seeming all to take it as an act of kindness and love, that he had thus spoken. And the next day one of them followed him in the street, and at length went up to him and spoke to him. This man appeared to have been deeply impressed, to be under real concern about his soul, and plainly asked at last, What he must do to be saved? All the other Jews also who met him, took off their hats, and bowed respectfully; and we heard also, that on Saturday evening they went to the synagogue with great books under their arms, prepared for controversy."

A principal object of Mr. Thelwall and his fellow-traveller in their visit to Germany, was, to ascertain, by personal observation and enquiry, the state of the Institutions said to have been formed, for the benefit of the Jews, near Dusseldorf.

It was intimated in the last Report, that the attention of your Committee had been earnestly called, by several of their Correspondents in Germany, to the expediency of opening an Asylum for Jewish converts, and that a plan of an Institution, embracing this object, had been submitted to their consideration.

They have continued to receive the most urgent representation on the topic from various parts of the Continent.

Professor Ehrman, of Strasburg, in a letter to a friend, of which an extract was transmitted to your Committee, thus expresses himself:—"I avail myself of this opportunity to state, that I myself have hitherto made use of every means within my reach, to promote the conversion of the Jews. But now I begin to see, that the temporal support of persons, who, with few exceptions, understand nothing but hawking, offers the greatest difficulty to their conversion. It is certainly of importance, distinctly to de-

clare to them before their baptism, that they will not have to look out for temporal benefits. To persuade a man to become a Christian, and when by that step he has been made an object of abomination to his relatives and countrymen, to leave it to his option, either to eat the bread of charity or to starve, or through hunger to apostatize from Christianity, and thus to aggravate his guilt in a far greater measure than when he lived as an ignorant Jew--this thought fills me with horror."

Mr. Marc, the Society's Missionary at Frankfort, states, that Mr. Von Meir, (the distinguished friend of Israel in that city, so often mentioned in the Reports of your Committee,) is convinced of the *necessity* of providing some place of refuge for enquiring or converted Jews, and that, *without it, all the Continental Societies will become ineffectual.*

Another Missionary, alluding to an institution of this kind already established, gives, at some length, his opinion of the expediency of such a measure. He says, "It would be highly desirable that similar institutions should be established, wherever Societies exist for promoting Christianity amongst the Jews, that poor Jews, after their transition may there find useful employment, and Christians also be relieved from a great deal of trouble and care. An excellent effect of these institutions would also be this, that Christian Jews, removed from all their former connections, would there find the best cure for their natural habits of idleness and vagrancy, and be led to regular industry. Unless such a measure be adopted and carried into effect, I do not see how Societies for the conversion of the Jews, can be rendered beneficial for the largest body of them, the poor, who yet are as well, nay better prepared for Christianity, than the rich; and who, from the beginning of the New Covenant, have been the true objects of the preaching of the Gospel. I know a great number of poor Jewish families, and also of unmarried individuals, who, fully convinced of the

truth of Christianity, are only by their poverty prevented from making a public profession of their faith, because by so doing they would be deprived of every means of support. Nay, I have been informed in Hamburg, of a mournful case of a poor father of a family, who by the reading of the New Testament, became thoroughly convinced of the truth of Christianity; but in consequence of his numerous family, which together with himself was depending for support upon Jewish generosity, dared not make a public profession, and from mental anxiety became insane. There is no reason to fear, that the prospects opened to the poor Jews by an institution of that kind, should make them hypocrites. I know the Jews too well to apprehend such a consequence. A prospect of a life of labour and fatigue, is no bait for the idle and vain Jew, and little calculated to make an hypocrite of him."

Your Committee, feeling the weight of these suggestions, at the same time that they were aware that the existing regulations of the Society precluded the contribution of any *temporal aid* to institutions of the kind recommended, requested Mr. Thelwall and Mr. M'Caul to pay particular attention to the object, with a view of ascertaining how far *spiritual assistance* might, with propriety, be extended to them.

From their communications your Committee havé learnt, that there exist, at present, two institutions for the reception of Jews in the neighbourhood of Dusseldorf, both still in their infancy, and entirely independent of each other.

One of them, at a place called Dusselthal, is under the sole direction of a nobleman of distinguished piety and benevolence, Count Von der Recke Von Vollmarstein, who has long been deeply interested in the cause of Israel, and has devoted a considerable part of his property to the promotion of their welfare. His Institution, however, is not confined to the Jews; his plan comprehends,—

(1.) An Asylum for destitute chil-

dren of *all* denominations, with provision for their being instructed in useful trades, and in the principles of Christianity.

(2.) A kind of colony for Jewish proselytes to Christianity; who, however, are admitted on the sole condition of learning some mechanical, or other useful trade; or, of employing themselves in agriculture, for which the grounds attached to the Institution furnish ample opportunities. Adult converts, who want instruction in religion, are admitted into the schools.

In reference to the latter branch of Count Von der Recke's plan, Mr. Thelwall remarks, "This Institution would, to a certain degree, provide (which is exceedingly wanted) an asylum for such Jews as, being persecuted and forsaken by their brethren on account of embracing Christianity, are cast naked and destitute upon the world; and we think it the more important in that respect, just because the residence of a single Jew in it is not necessary to the plan. There is, therefore, no call to seek out and invite Jews—no allurement which could influence those whose motives are open to suspicion: but if a Jew really needed it, and was disposed to work, here is a place of refuge. There were, when we visited it, five Jewish children and three adults in the Institution; and the Count was in daily expectation of a Jewish family, which would be added to the number.

The other Institution is at a place named Stockham, and is more immediately devoted to the reception of such Jews as are suffering want and persecution on account of their profession of Christianity. No allurements, however, of a temporal kind, are held out. Clothing and subsistence alone are provided, and these, too, on the indispensable condition of learning useful trades and manufactures, and otherwise engaging in hard labour.

The Stockham Asylum is under the care and superintendance of the Elberfeld Missionary Society, and at the request of the Committee of that Society, Mr. Thelwall and Mr. M'Caul drew up a set of Rules for its manage-

ment, which they preface by stating, "We are convinced, as well as yourselves, of the necessity of such an Institution as that which you propose, in addition to, and separate from, our own,—being well aware, that as soon as a Jew takes any decided steps towards a profession of Christianity, he is cast out by his relations, naked and destitute, upon the world:—for professing Christians will not receive him—and the Jews in Germany, being totally ignorant of mechanical employments, have no means of gaining their bread."

Your Committee feel the difficulty of pronouncing upon the expediency of such institutions as those of Dusseldorf and Stockham. A question so embarrassed in itself, can be satisfactorily decided by the result of experience alone.

Your Committee have received intelligence, from time to time, from other correspondents in Germany, shewing the progress of the good work among the Jews.

The Secretary of the Elberfeld Society writes, "Allow me to transmit to you some copies of a small pamphlet, containing an account of the solemn baptism of a Jewish convert, who had formerly been a rabbin. We have reason to believe, that a solid work of grace has commenced in him, which, we trust, will be completed to the day of our Lord Jesus Christ. It is a circumstance which deserves to be noticed, that no temporal advantages led him to this change; but a strong conviction of the folly of the tradition of the Talmud, and a powerful persuasion that Jesus of Nazareth is the promised Messiah, have prevailed upon him to confess his blessed name, notwithstanding the difficulties and persecutions to which he has thereby been exposed. His excellent understanding, joined to a profound knowledge of the Talmud and of the Hebrew language, peculiarly qualify him for a teacher, and we hope the Lord will point out a place for him to labour in his vineyard. He is now on a tour among his Jewish brethren, in the course of

which he will not fail to meet with severe trials, which will teach him many a profitable lesson of humility.

"On Ascension-day another Jew, a merchant's clerk, was baptized by the Rev. Mr. Doring. He was brought to the Lord, more by a deep sense of his natural depravity, than by learned researches; and we indulge the pleasing hope, that he has found acceptance and peace with the Lord."

The circulation of the Scriptures, both of the Old and New Testament, must ever form a principal means of carrying the Society's views into effect. On this subject an interesting communication has been received, through Mr. Marc, of Frankfort, from Mr. O. S. Deiss, at Tambach, dated March 14th, 1823.

"My Jew Rosenberg, after an absence of seventeen days, came home in safety from his missionary tour on the 10th of February. He carried (in spite of very inclement weather) on his back, a load of eleven Bibles, sixty-six Testaments, and many tracts, which he has disposed of among nine Jewish congregations. By this time twenty-nine Jewish congregations are provided with Bibles and New Testaments; and the Holy Spirit will, I trust, prepare their hearts for the reception of the saving truths contained in them; for every sign of our time evidently declares, that the day to manifest his glory among Israel is now at hand. A large number of Jewish congregations might yet be provided with the word of God, if I had a sufficient stock of Bibles and Testaments. In order to provide twenty congregations, forty Bibles and 240 Testaments would be required, appointing for each congregation two copies of the Bible and twelve of the New Testament. I therefore would venture to propose, that through your kind interference, the Bible Societies at Nureberg, Frankfort, and Stutgard might be prevailed upon to grant a sufficient number of Bibles and Testaments for that purpose. As to tracts I have several hundreds in my possession. But if some copies of the Hebrew New Testament and of the Prophets were

entrusted to me, I might make a very good use of them among learned Jews."

The cause of the Society advancees steadily in the Saxon territories. Mr. Goldberg, the Jewish convert, is still engaged at Dresden, chiefly in the work of a schoolmaster, which he prosecutes in a truly Christian spirit. His communications are still marked by the same humility and fervent love to the Saviour, and to the souls of men, which have hitherto characterized them. In a letter, dated Feb. 8, 1823, he writes:—"What the Lord since my last letter has done, to give success to my humble labours in his service, has powerfully encouraged me to go on joyfully and with whole purpose of heart, in exerting myself for his honour. In the Institution for the education of Jewish children, which was opened on the 19th of November, last year, I am employed every day in giving four hours instruction, under the superintendance of Mr. Leonhardi, who, notwithstanding his other important and numerous engagements, yet condescends to give to this Institution his careful attention. The Jewish girl, mentioned in several of my former letters, who from her whole heart believes in the crucified Jesus as her Saviour, and by her conduct gives evidence of the genuineness of her faith, approving herself an industrious, honest, and obedient servant in a Christian family, was baptized on the 19th of December, last year. The girl made her profession of faith, with so much humility of heart, and under such a sense of the divine presence, that all assembled were moved to tears. This sacred transaction has especially made a deep and blessed impression upon my own heart, and upon the members of my family, as it in a powerful manner has called back to our mind our baptismal vow, and excited us to new diligence in making sure our call and election of grace. You, my reverend friend, who from experience know the joyful feelings which pervade the heart, whenever a soul has been delivered by our humble instrumentality from the power of Satan, and translated into the kingdom of Christ,

may form some idea of the heartfelt gratitude I experienced, that the Lord has been pleased to make me, unworthy as I am, an instrument in bringing that individual to the saving knowledge of her Saviour, and that we all may indulge a hope that she has not received the grace of God in vain, but will through mercy prove faithful unto the end."

The same tender compassion towards his fellow-sinners which animates this converted Israelite, seems also, in a very remarkable manner, to influence many of the Christian inhabitants of Dresden. Mr. Goldberg gives the following pleasing account of the baptism of one of the Jewish children belonging to the Orphan Asylum.

"On the 23d of December, one of the children received into the Institution, only one year and a half of age, was also added by baptism to the church of Christ. This holy transaction was attended by nearly all the members of the Committee, and of the Ladies' Association, who doubtless will always remember the powerful blessing from above, by which it was distinguished. Immediately after the baptism, our pupils were in a very agreeable manner surprised by a Christmas-box, which had been prepared for them in the school-room by Christian friends; and it afforded a truly affecting and gratifying aspect, to see these dear children, all cleanly and modestly dressed, and with an expression of innocent satisfaction in their countenances; but this sense of sympathising love rose to holy joy in the Lord, when hymns of praises for the gift of Immanuel, ascended from the lips of these children to the throne of divine love. Surely every true Christian must offer thanksgivings to the Lord, for having afforded to these poor and destitute children an asylum, in which, by faith in the Son of God, they may be transformed from children of wrath into children of God, and heirs of salvation."

Who can hear this simple narrative without thinking of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Mr. G. adds, that at the time of the above

communication, four grown up persons were preparing for baptism, and would shortly be admitted into the Christian church.

A letter, of somewhat later date, from Mr. Smith, the Society's missionary at Leipzig, confirms the representations made by Mr. Goldberg respecting the progress of the work at Dresden.

"On my arrival in Dresden, I received a letter from Count Dohna, saying, that on the Sunday following, at five o'clock in the afternoon, the Jewess, Mrs. \_\_\_\_\_, and seven of her children, would be baptized, and requested me to be one of the witnesses. At the time appointed the church, which is very large, was crowded to excess, so that military aid was thought necessary, lest any unpleasantness should arise. It is supposed, that there were from ten to twelve thousand persons in the church. Among those of the witnesses whom I have the pleasure of knowing, were Count Einsiedel, Count Dohna, Dr. Ammon, Dr. Kranniefeldt, Countess Dohna, Countess Hahnthal, and many others whose names cannot be familiar to you, and therefore not worth mentioning. A suitable hymn for the occasion was given out in the church before we left the vestry, which was sung by the congregation. The hymn being finished, the minister addressed the candidates for baptism from the altar, in a short but very appropriate speech, after which they were baptized."

Referring, afterwards, to this transaction, Mr. Goldberg mentions that sixteen Jewish converts were present on the occasion; and expresses his hope that a good impression had been made upon the minds of many other Jews who witnessed the solemn service.

Count Dohna himself, the President of the Dresden Association for promoting Christianity among the Jews, in a letter addressed to your Committee some months after the baptism of this family, bears a decided testimony to the consistent conduct of all its members. In the same letter also, he states, that their Committee were looking out for a house better suited to the

purposes of their Institution, for the education of Jewish children.

#### *Prussia.*

Your Committee will now turn your attention to Prussia; which yearly assumes a more important rank among the foreign associates of your Society, not only in reference to the numerous Jews resident within the Prussian dominions, but also as a centre of communication with the surrounding countries.

The Berlin Society for promoting Christianity among the Jews, continues to enjoy the most decided marks of the favour of his Prussian Majesty. He has given his sanction to the laws drawn up for Auxiliary and Branch Societies — permitted the correspondence of the latter to pass free of postage—granted to a Missionary sent out by the Central Society, a free passport through the whole sphere of his mission—and, as a still more distinguished token of his approbation, descended to accept the office of god-father to two Israelites, who were publicly baptized in his capital.

The Berlin Society has printed 3000 copies of the New Testament in German-Hebrew from stereotype plates furnished by your Society; in consideration of which, and of many other important services rendered by that Institution to the general objects of your Society, your Committee have deemed it their duty to vote a donation of 100l. to its assistance, in addition to 200l. formerly granted.

The interests of the Society have been most essentially promoted by the labours of Professor Tholuck, whose appointment as its representative at Berlin was noticed in the last Report. His time, talents, and extensive acquirements in Oriental literature, are largely occupied in publications of various kinds designed to further the cause of Jewish conversion. Amongst others, he has commenced a periodical work in German, similar to the Jewish Expositor, entitled "The Friend of Israel!" its object being (as he himself beautifully expresses it) "to fill Israel with love to the Saviour, and the friends of the Saviour

with love to Israel." Your Committee cannot but augur well of an undertaking commenced in so truly Christian a spirit, and with an aspiration so devout as that which closes the Prospectus of the work.

" May the Spirit of the Lord raise many affectionate supporters of this work, to the end, that by this means also the time may be hastened, when it will appear, *that God hath concluded all in unbelief, that he might have mercy upon all.* But let every strife against Israel be the strife of the love of Christ! In the same spirit, by which our wicked heart has been overcome by the Lord, we will overcome Israel. If Saul has slain a thousand, David will slay ten thousand!"

Professor T. anticipates a favourable reception of his work among the more civilized Jews in Germany, and expresses his hope that it will strengthen the bonds of harmony among the several Associations engaged in the common cause, to each of which he has sent a copy, with a request that they would open a correspondence with him. He proposes, also, to render his Public Lectures subservient to the refutation of prevailing errors on the subject of Judaism, and to the extension of just and enlightened views on the question of Jewish improvement. May the Lord abundantly bless the labours of this learned and truly Christian Professor!

It is peculiarly gratifying to your Committee to be able to lay before you the decided testimony of this learned Professor, to the great work of God which is now going on amongst the Jews in that part of the Continent, and to the blessing with which the efforts of Christians for their conversion have been rewarded.

In a letter dated the 1st of February, in the present year, he states, that the number of Jews instructed and baptized in Berlin alone, in the course of the last eighteen months, amounts to *fifty*; and that the attention of the public to the Berlin Society, and to the state of the people of Israel, is evinced by the transmission of many publications from various quarters, relative to the conversion of the Jews. More

frequent contributions also in support of their object have lately been received.

Amongst the baptisms which have taken place at Berlin within the period just mentioned, two have attracted very particular attention, and exhibit, in a striking light, the great importance of the Society in that capital, as a point of concourse to enquiring Jews from various parts of the Continent. The following account of the facts alluded to was transmitted to your Committee by a valuable correspondent, who was at Berlin at the time of their occurrence.

The account is dated April 7, 1823, and is as follows :

" Notwithstanding that five Missionaries had laboured at Berditchef, a town of Russian Poland, no fruits of their labours appeared, and they were wholly discouraged. All left the place: at that instant two young Jews breeding up to rabbinism, and, as usual, advantageously married, who had had intercourse with some of the Missionaries, abandoned every thing for the cross of their Messiah; and being advised by Mr. Moritz to go to Berlin, become a place of Christian refuge for Israelites since the formation of the Society there, they repaired thither, but, on account of their deviations from the strait line of road, which they found it necessary, or deemed it expedient to make to effect their purpose, by a journey through Memel of 1300 miles, reaching Berlin early in the last autumn. They obtained there religious instruction, distinguished themselves greatly by their piety, humility, modesty, and industry, and were publicly baptized there early in the spring. Their Royal Highnesses the Princes, the three eldest sons of his Prussian Majesty, and many persons high in rank and office, were their sponsors.\*

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\* The King himself (as was before hinted), graciously accepted the office of godfather, and was represented on this occasion, by Major-General von Witzleben, his Majesty's Adjutant-General, and President of the Berlin Society.

The testimonies in favour of their sincerity, from all those who had any intercourse with them, were strong and unanimous; and the evidence of facts entirely corroborates it. They sacrificed wives, children, fortune, home, family, reputation, and esteem and love of friends, beginning their new and uncertain career by such a journey, as alone was enough to terrify men bred up so helpless and ignorant of worldly things as the rabbies are; for these young men, for instance, had not even been allowed to learn the language of the land of their birth and residence, being still wholly ignorant of the Polish speech. They are learning the trade of bookbinders, and it is proposed for them to set them up as bookbinders and stationers, and possibly as teachers of the German language, of which they had already some knowledge, through the Jewish vernacular jargon in their native town, to which they willingly assent."

The manner in which these two Israelites were led by the providence of God, out of the darkness in which they were educated into the light of the Gospel, is too striking to be wholly omitted. One of them, a Rabbi, was bred up from his childhood in the study of the Talmud. Yet, from hearing his grandfather pray for the speedy advent of the Messiah, he was led himself to pray fervently, though ignorantly, for that event. In vain his father and grandfather sought to confine him to the study of the Talmud, "that horrible chain of darkness (as he himself calls it) by which Satan holds fettered millions of the descendants of Abraham." Roused by a raging epidemical disease to overwhelming alarm at the thoughts of death and a day of judgment, he went from place to place, in vain seeking rest to his afflicted conscience. Yielding to the solicitations of his aged relatives, (who were both revered as learned rabbies, and eminent saints,) he consulted the Talmud again and again, but to no purpose. "The Spirit of God," he says, "did not suffer me to indulge in a false rest of mind, in order that I might be led to the true and lasting rest in Christ

Jesus." His attention was first directed to Christianity by hearing a child, in a Christian school, repeating from his Catechism the Ten Commandments, and pronouncing the name of Jehovah. Surprised at this, and thinking, as he expresses it, "that the Christians also might worship Jehovah without being subject to so severe acts of penitence as the Jews," he obtained the sight of a Russian Catechism, which he put away as soon as read.

In this state of mind he received, very unexpectedly, from a most intimate friend at Berditcheff, a parcel containing a Hebrew New Testament, several tracts, and a letter informing him of the arrival of two German Missionaries, who distributed small books, and proved from passages of the Holy Scriptures, that the Messiah had already appeared, and that Jesus, whom the Gentiles worship, was he. "I scarcely had perused these lines," says he, "but I eagerly fell upon the New Testament, read it in connection with the tracts, and compared the passages of the Old Testament there quoted; which indeed could only be done in secret and before day-break, to prevent my being seen by my Rabbin. How great was my astonishment," he adds, "when I found the passages of the Old Testament quoted, so completely fulfilled in the New!" After much study and serious deliberation, he at length determined to set out for Berlin, there to get more thoroughly acquainted with Christianity, and to be baptized.

He was accompanied in the long and arduous journey by his friend \* \* \* \* \*, through whom he had received the books from Berditcheff; who himself also had been brought up as a Rabbi, and whose history is little less remarkable than that of which the outline has just been given. In the course of his rabbinical education, his mind had been much tortured by doubts, arising, in part, from some palpable contradictions which he had discovered in the Talmud. After a series of most painful mental conflicts, from which he in vain sought relief in penances, prayers,

and alms-givings, he heard of the arrival of the two Missionaries before referred to in Berditcheff, his native place; and through the Divine influence accompanying their discourses in public, and conversations in secret, his study of the New Testament and of the tracts they put into his hand, and, still more, the powerful conviction wrought upon his mind by their devout, humble, winning deportment, he was led, by degrees, to the resolution of embracing Christianity.

Professor Tholuck, speaking of these two interesting converts, some months after their baptism, says, "Our two Jews from Berditcheff thrive to our satisfaction. They make a rapid progress in learning. We have scarcely ever witnessed such eagerness to acquire knowledge. Their inner man also grows in the grace of the Lord. The Jews, with whom they converse, they endeavour to bring to Christ. With several of them they have had very impressive conversations, and two of them they have brought very near the light of truth. Even the more obstinate Jews do justice to these two young men, and declare them to be genuine Christians."

It must not be omitted, that the father of one of these two Israelites came to Berlin with a view, if possible, of reclaiming his son. A most affecting interview took place between them, in the presence of some mutual friends; and the aged parent was so won by the meekness and affection of his son on this and subsequent occasions, and by the kindness which he experienced from Christians during his stay in Berlin, that he became in a great measure reconciled to his son's apostacy, and went away with an impression decidedly favourable to Christianity. "He is not now dissatisfied," writes that valued correspondent and friend of Israel, Mr. Samuel Elsnier, "at his son and young —— being Christians, because, to his great astonishment, he has found that they now love him, if possible, still more than formerly, and because he has met with so much kindness among their numerous Christian friends." And he adds, "This spirit of love has made a favourable impres-

sion on his mind in regard to the Protestant religion."

Nor are these by any means the only evidences in connexion with the Berlin Society, of the progress which Christianity is making among the Jews. Professor Tholuck writes :

*"It is in general a new and cheering phenomenon of our day, to see among students in divinity so many sons of Abraham. The number of them at Breslau is considerable."*

He mentions three such Jewish students with whom he himself had become acquainted. One, who from being an infidel had become convinced of the truth of Christianity, and had joined the Christian Church, intended *to go out as a Missionary among the Jews*; and from the superiority of his mind, Professor T. anticipates his being made instrumental in gaining over many others. Another, of more humble acquirements, wished to become a schoolmaster; and in that capacity to benefit his brethren after the flesh. To the mention of these cases Professor T. adds another, which seems deserving of particular notice, as a specimen of that kind of preparation for Christianity which seems to be going forward among many of the Jews.

"I cannot deny myself," the Professor writes, "the pleasure of giving you a sketch of the character of another young Jew, to whom scarcely a parallel will be found. A young man, possessing in no common measure the attainments of a liberal education, thoroughly convinced of the divine origin of the Old Testament, knowing and spurning the follies of the Talmud, entertaining a lively communion with God, endowed in a high degree with confidence in God, self-denial, and charity, revering Christ as the Messiah of God to the Gentiles, rejoicing in the most heartfelt and fervent manner in the reports of the Missionaries among the Heathen nations, but still believing that Christianity is not at all fit for the Jews. He glows in holy enthusiasm at the idea of becoming a reformer among the Jews, by turning them from the vain traditions of the rabbies to the Old Testament but especially by changing

the cold rational explanations of the Old Testament into a living, spiritual Judaism. Yet as he cordially reveres Christianity and unfeignedly loves Christ, he also studies the New Testament with great interest, and attends lectures upon divinity and ecclesiastical history. If there were more of that character among the Jews, they would prove efficient forerunners of Christ; and I have a strong hope, that even this young man, to whom for his frankness and candour I feel a true regard, will not escape the Saviour of souls."

It is gratifying to find, from professor T.'s more recent communications, that the hopeful theological students mentioned in his former letter, continue to afford him satisfaction. His account of one of them is in every respect so interesting, that your Committee would deem it inexcusable to withhold it.

"The young Jew from——, named \* \*, whose conversion I, in a former letter, related to you, and of whom I told you that he wished to go out as a missionary, arrived here some months ago, to continue his study of divinity, because he hoped to find here more decidedly pious Christian teachers. I cannot express to you what the grace of God has done for that young man. He formerly was a real Saul, and now he is a Paul; I might almost call him a Luther. So full of zeal for the Lord, and at the same time so childlike, so humble, so spiritual, so intent upon acquiring self-knowledge. Two years ago, when the first beam of Gospel grace had penetrated his soul, and he had heard our venerable Mr. Jaenicke preaching with apostolical simplicity and unction, he came to me, and exclaimed with tears in his eyes, "Alas! that I never can be like him! Only he, who is born a Christian, can become such a character!" I was at that time much affected by this expression of warm feeling; and I now discover similar effects of the Holy Spirit upon his mind. He is frequently indisposed; and this is a beneficial visitation to a man of such great energy and zeal; it makes him low and humble. Do you not rejoice with me, when I tell you, that this

young man, since he has arrived here, spends the evenings of the Sunday in giving Christian instructions to his brother, and that these endeavours have been attended with so much blessing, that his brother has been inwardly convinced, and brought to a sense of his sinfulness. Of late he has invited two other young Jews with his brother, to whom he also preaches the Gospel. He has a cousin in Silesia, whom he intends to send into the institution of Count von der Recke. Another cousin of his, a man upwards of thirty years of age, has given him great satisfaction. When \* \* \* had become a convert, and the rumour of his change had reached the ears of his cousin, (a young man puffed up with vanity,), he went in great haste to \* \*, and addressed him in these words: Tell me, cousin, have you become an hypocrite or an enthusiast? What do I hear of you? You have been baptized? Yes, said \* \*, but not as an hypocrite, nor as an enthusiast; but as a sinner, who needed remission of his sins. He then preached the Gospel to him, and related the history of his conversion. The cousin, on leaving him, took with him Tremellius's Catechism, the New Testament, and some of your tracts. After some days absence, he returned. He had carefully perused the books, and disputed with \* \* \* for two successive days. The conversation made a visible impression upon his mind, he became very restless, and promised to inform \* \*, by letter, the result of his further investigations. Three weeks ago \* \* \* received a letter, which I have read, in which this young man, who is a teacher at ——, confesses himself to be thoroughly convinced that Jesus is the Messiah, and that in Him alone rest and salvation for the soul is to be found; and he also states, that it was now impossible for him to live longer among the Jews, and that he wished to make a public profession of Christianity, if he had any prospect of supporting himself. I shall endeavour to procure him a place as a schoolmaster. But how seriously and judiciously \* \* \* views the matter, you may infer from what he added, in reply to his cousin:

" Now I will ask my friend in the first place, *what he has found in Jesus, as the Messiah; for the mere believing that he is the Messiah is not the thing.*" This \*\*\* and another young Israelite, who also is a student of divinity, are in great temporal want. I therefore have applied to General von Witzleben, Adjutant of his Majesty the King, to procure something for them from his Majesty. But will not British benefactors have so much benevolence as to make a small collection, to assist such worthy proselytes, during their preparatory studies? It would be a great work of charity."

In reference to Berlin, your Committee will only further mention, that in the course of last autumn Professor Tholuck visited several parts of Germany in behalf of your Society, with a view of strengthening the Auxiliary Institutions already in existence, and of exciting an interest in the cause, in places where it was still unknown. He inspected also the establishments mentioned in a former part of this Report, at Stockham and Dusselthal, and speaks of the latter in particular (which he saw in operation) as calculated to promote the temporal and spiritual welfare of Israelites.

Before your Committee quit the Prussian dominions, they must notice the Societies in connexion with the central Institution at Berlin.

One of these is at Detmold, in the Principedom of Lippe. Its immediate operations, however, are restricted to the Prussian provinces of Westphalia; and the spirit in which these are carried on will appear from the following extract from the Address published on occasion of its union with the Berlin Society.

" In making this event public, we call upon all Christians within the Westphalian provinces of the king of Prussia, especially the division of Minden, to unite with us in the spirit of Christian love in taking seriously to heart the case of the people of Israel, who having so long groaned under the pressure of unchristian, rough, and uncharitable treatment, and having been dealt with in a manner which shewed so little re-

gard and forbearance, have been kept back from arriving at the knowledge of, and the believing in, the true Messiah; because they see in him only the head of their enemies and oppressors. To deliver the Israelites from this prejudice, and to bring them to a conviction, that by faith in a Messiah, who has already appeared, they do not apostatize from the religion of their fathers; but, on the contrary, rise a degree higher towards their God; this will be our unceasing endeavour: while at the same time we agree with them that they still have to expect a Messiah; but who will be no other than He, who appeared eighteen centuries ago; who, as the true paschal Lamb, accomplished our reconciliation with God; and after his resurrection visibly ascended to heaven, whence he will come back again to make his people of Israel happy and blessed."

The Address concludes, " May the blessing of God, promised to those who bless his people, come upon us all!"

At the request of your Committee, the Detmold Society commissioned Mr. Petri, a converted Jew, who had for some time been employed as a Missionary to his brethren in the adjacent provinces, to visit Altona and Hamburg. In the course of this visit he circulated upwards of 2000 Tracts and New Testaments, and met with several interesting cases of a favourable disposition towards Christianity, especially among the younger Jews. One of these was a young man, of liberal education, from Poland. Whilst in his native country, his hope in a temporal Messiah had been considerably shaken by reading some Tracts circulated by Missionaries. On coming to Hamburg, he had fallen in with the New, or Reformed Jews, who wished to make him one of their preachers. But having been providentially brought to an acquaintance with Mr. Petri, the preaching of the Gospel, followed with prayers for Divine light, for faith and wisdom, and the daily reading of the Holy Scriptures, produced so powerful a change in his mind, as to induce him to give up Judaism, with all the bright prospects it just now had opened to

him, and to follow after his Master in poverty. He is so much constrained, says Mr. Petri, by the love of Christ, that he addresses the Jews with a fervour and zeal which astonishes and confounds them.

Mr. Petri's services being required by the Detmold Society, Baron Blomberg, its worthy President, recommends the appointment of a Missionary to Hamburg, who may follow up the good work begun by his instrumentality.

A Branch Society for the conversion of the Jews, in connexion with that at Berlin, has been formed also at Breslau, the capital of Silesia, where the cause of Israel has found a most zealous and able friend in the person of Professor Steffens. Professor Tholuck speaks of him "as an instrument of distinguished blessing among the Israelites," especially the students in natural philosophy, many of whom have attended his lectures, and been deeply impressed with a sense of religion by means of him.

Of the favourable disposition manifested by many of the Jews in Silesia, your Committee had occasion to speak in their last Report. They have since received the most gratifying confirmation of this fact, from Mr. Smith, the Society's Missionary at Leipzig, who visited several parts of Silesia during the last summer. He writes from Breslau under date of June 7,

"One part of the town, and that not a little one, is inhabited by Jews almost exclusively, to whom, as soon as I found a convenient opportunity, I made my object known. From that time till the present moment they have been coming to me for books, &c., from morning till evening, and some of them have repeated their visits a great many times; and on the whole I have never seen in any town such a favourable disposition among the Jews to Christianity. The first who came to me was a respectable venerable-looking man, who interested me much, and with whom I had a long conversation upon the present state of Judaism, the Jews in the town, and Christianity. He lamented with tears in his eyes, and apparently with all his soul, the fallen state of the

Jewish Church, and said that it was easy to perceive that the service, as it was now conducted in their temples, could not be pleasing to God; and that as their Talmud, upon which they had formerly laid so much weight, led to nothing—"my sons," added he, "shall not be trained in the study of such lumber." I then asked him if he really believed that the Messiah promised to his nation had already appeared? to which he replied, 'If he has not, he never will.' Do you really believe Christianity to be true? 'Yes, with all my soul, and if you would stay amongst us here for some time, till you could know us more intimately, you would find that more than the half of the Jews in the town believe it also.' The old man has been twice since, and the last time requested to have a New Testament for his sons, and a copy of the Psalms. A great number have been with me who I have good reason to conclude mean it quite as faithfully as the old man. They have many of them often repeated their visits, and one of them yesterday, quite unsolicited, promised to do every thing in his power to promote so noble a design."

In a letter written a few days later than the preceding, Mr. Smith says, "*To-day, from very early in the morning till late in the evening, I have had Jews constantly calling for books, &c. and explanations of some passages.* Two students of medicine at the University called and requested to see our books. One of them said that he had read a little in them, which had very much pleased him; that he had studied the Talmud till he was eighteen years of age, but finding that it led to nothing, he had declined it, and was seeking something better. *Never did I see more real joy pictured in any one's countenance than in his, while he related the change which had taken place in his mind since he became acquainted with Christianity.*"

And again, three days after, "*To-day and yesterday crowded with Jews the whole of the day, requesting books on the subject of Christianity, whom I could not supply, not having an arrival, as I expected.*"

A circumstance particularly interesting in Mr. Smith's communications is the anxiety for instruction shewn by the Jewish youth at Breslau. He mentions that many of the students at the University, and of the boys belonging to the Gymnasium, or Free-school, had applied to him for books and information, and he says of the latter, "*I have rarely seen boys of their age so thoughtful on the subject of religion, among those born of Christian parents.*" Deeply impressed with these encouraging symptoms in the rising generation, Mr. Smith affectionately pleads in their behalf with your Committee. "If you had some good thing to circulate," he says, "among the Jewish youth, it would be excellent. Several young Jews have declared to me their intention to be baptized, some of whom are not more than fourteen or fifteen years of age, who appeared to me 'Israelites indeed, in whom is no guile.' Let me entreat you not to forget the Jewish youth—most certainly your labour will not be in vain among them. Remember them in your prayers, and God will most assuredly bless the means."

Nor were Mr. Smith's exertions and encouragements confined to the capital of Silesia: he visited also several of the provincial towns, and in the course of his tour met with many opportunities of imparting Christian instruction, distributing Tracts, &c. which were, he says, *most thankfully received*. Here also, as in Breslau, the younger Jews seem chiefly to have invited and engaged his attention. For the details of occurrences, your Committee must content themselves with referring to his Journal. One incident, however, furnishes so striking a comment on that passage in the Proverbs, "*A man's heart deviseth his way, but the Lord directeth his steps,*" that your Committee cannot but here insert it.

"I left Grabaw on the 16th, intending to reach Kalisch the same day. Having arrived within about seven English miles of the town, I was sent back to have my passport examined and signed by the magistrate in Ostrawo. Not a little disappointed, I returned, but thought on the way it

might be overruled for good. On my arrival here (Ostrawo,) the chief magistrate was absent, so that I was obliged to wait his return.

"Having taken some refreshment at the inn, a young Jew passed my window, with whom I soon after had some conversation, and gave him a tract. In a few minutes he returned, saying, that some one had taken it from him, and requested to have another. About two hours after my room was full of Jews, and about a hundred before the house, who were not a little clamorous to be admitted, so that I began to be apprehensive of giving offence to the Police. I therefore cleared my room, locked the door and went out, thinking that they would disperse, when they saw I was not there. On my return the crowd was immense. I would not go in, but passed the door, and remained out till about nine in the evening. When I returned all was quiet. This was the Jewish Sabbath, (Saturday.) My landlord told me that he had never seen the like before; that he had sent them away, and desired them to come the next day. I told him to tell them, that if they came any more in such crowds, I could not see them. The next day, however, it was the same from morning till late in the evening, and so it continued as long as I stayed, until I was quite worn out and ill. I had but a few Hebrew New Testaments, so that I was obliged to take off the binding and divide them: hundreds got nothing. I promised them to come again or send them something, which did not quite satisfy them. Several Jewish schoolmasters came, one of whom told me, that if I would let him have some little useful works from time to time, that he would introduce them into his school.—The Christians in the town were favourable to the object, and spoke of it in the highest terms."

From Great Glogau also Mr. S. writes:—"In this town they were equally pressing for books; my room was crowded to excess." He adds afterwards, "Many of the Jews here appear to be Christians at heart, and only wait for each other."

*Poland.*

The Polish Jews continue to engage a principal share of the attention of your Society, and of those connected with it abroad.

Mr. Handes, a Missionary sent out by the Berlin Society, but supplied with books by your Committee, spent some time in the course of last Summer at Posen, in Prussian Poland, where, it will be remembered, an Auxiliary Society was formed last year. His account of the reception he met with coincides with the statements given relative to other quarters. "*The Jews visited him daily in crowds,*" applying for books, or for religious instruction. Several young persons in particular manifested an anxious desire to embrace Christianity, and, amongst the rest, a *young Jewess*, in whose case, as described by Mr. Handes, there is something peculiarly affecting.

It seems that in earlier life she had entertained a wish to become a Christian, but, having subsequently fallen into sin, she had given up the idea. On the arrival, however, of Mr. Handes in Posen, she applied to him for instruction in Christianity, and he thus describes what took place in her second visit. "When she called again, I read to her some hymns on repentance. These made such an impression on her soul, that she immediately exclaimed, "Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way." She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the name of Jesus mentioned, she shewed marks of bitter hostility; when I asked her the reason of it, she confessed that whenever she heard that name uttered, all the horrid curses and execrations occurred to her mind which she formerly herself had uttered, and which she heard used by the Jews every day, and sometimes by her own mother; and thus it seemed every spark of love which had been kindled in her soul

was quenched." Mr. Handes' remark on this part of the narrative is just and striking. "How lamentable," he says, "is the case of the poor Jews, who have not only to fight against that enmity to Christ, which by nature dwells in every human heart, but have also to overcome that bitter hostility towards him which is influenced and cherished by their education! She frequently, however," Mr. II. afterwards says, "repeated her visits, confessed, with great emotion, her sinfulness, and expressed a great anxiety to become a truly penitent believer in the Lord Jesus." Who can hear this affecting account, without offering up a prayer to the Saviour and Friend of sinners, that He would bring this wandering sheep to His fold, and that others, influenced by her example, may be led to seek Him, the Great and Good Shepherd!

During his stay in Posen, Mr. Handes had the satisfaction of learning that *several Jews met on a stated day, for the purpose of reading the New Testament;* and that in the Public School for the education of Christian boys, *free places had been appointed for Jewish children*, fourteen of whom attended, and appeared desirous of Christian instruction.

Mr. II. visited, likewise, other towns in Prussian Poland; in one of which, named Inowraklaw, he had unusually numerous visits from Jews, some of whom were teachers: was even permitted to *deliver an address in the Synagogue*, which, though interrupted by the contentions of the two adverse parties, (for at this day also the one part are Pharisees and the other Sadducees,) was afterwards found to have been not without good effect; and received from two Jews who visited him daily, a promise of hearty co-operation in promoting Christianity among their brethren.

At Crotoszyn, also, a town on the frontiers of Silesia, he met with considerable encouragement. Numbers both of Jews and Christians sought opportunities of conversing with him; on the latter he very properly urged the duty of kindness towards their Jewish brethren, of prayer for their conversion, and of carefulness not to

offend them by conduct inconsistent with their Christian profession. On various occasions his apartments were “*crowded with Jews, Jewesses, and children;*” with the latter especially he was much pleased, and had some exceedingly interesting conversation with them. A number of persons, of all ranks, came to him also from the environs of Crotoszyn, applying for Traets; and several young men, with great earnestness entreated him to give, or lend, them copies of the New Testament to read, and backed their application with testimonials from Christian friends in their favour. So favourable, in short, was the impression made upon the inhabitants of this place by Mr. Handes’ visit, that when he was preparing to leave it, a number of Jews assembled round him, wishing him the blessing of God, and expressing an anxious desire to see him soon again. One old Jew, with a long white beard, who had received a New Testament from him, embraced him tenderly, and exclaimed: “We are all children of God, you also are his child!”

Whilst the Missionary of the Berlin Society has thus been scattering the seed of eternal life in Prussian Poland, those of your Society have also been steadily prosecuting their work in those parts, chiefly, of Poland which are subject to the Russian sceptre.

During the early part of last year, the Missionaries Beeker, Wendt, and Hoff, remained principally in Warsaw, to which city they had returned towards the end of 1822, from a journey into the north of Poland.

On their return from that journey, they had the satisfaction of finding that several of the Jews who formerly had received books, on hearing that Missionaries were there again, began to renew their visits; and that those who had received copies of the Scriptures themselves, came afterwards, bringing other applicants with them. Some came from a great distance to converse with them and obtain books.

They had reason also given them to believe that the Testaments were *read* as well as received.

They write, “One of the Jews who came to us to-day, told us, that a copy

of the Prophets and the New Testament we had lately given to a Jew, was read every night by several Jews, who came together for that purpose.”

And again, “We were visited by a Jewish teacher, who had received a New Testament some time ago. He told us that he had read a good deal in it himself, and was now reading it with his children in the school. Being reproved for that by a Jew, he defended himself earnestly, desiring the other to point out to him any thing bad in that book.”

The following instance affords a striking illustration of the way in which it pleases the “God of all grace” sometimes to lead persons gradually to the knowledge of Himself:

“Two other young men who have often visited us, and are now both fully convinced of Christianity, wish very much to go to some other place where they may be baptized. One of them, who is much superior to the other in talents, has been brought to the knowledge of the Lord in a remarkable manner, of which he has told us the following circumstances:—Some years ago his father wished him to learn the German language, for which purpose he went to another Jew to buy some German books; the Jew not understanding any thing of that language either, showed, and strongly recommended him, as a good book, the New Testament. His tutor always would have him say his lessons well, and never suffer him to go on without understanding the meaning of what he read, and by these means he became well acquainted with the history of our Saviour; afterwards he bought a whole Bible, and by comparing the references in the New with those in the Old Testament, and asking sometimes a German baker in his neighbourhood for the explanation of a passage, he, under the guidance of the Holy Spirit, came to that remarkable degree of grace and knowledge which he now possesses; being fully convinced that our Lord Jesus Christ is the true Messiah; whom he now worships and serves. He has been also very useful to his friend, who wishes likewise to leave father and mother, and a good

fortune, for the name of the Lord Jesus Christ."

On the 10th of April, Messrs. Wendt and Hoff (having received the necessary passports from the Polish government, under the immediate direction of his Imperial Majesty, who was at Warsaw at the time) set out on a tour to the northern parts of Poland, where they had been informed that a disposition favourable to Christianity existed among the Jews. The result proved, that this representation was, in many instances, incorrect; their journey, however, afforded many opportunities of useful exertion. At the first place they stopped at, they were kept in almost continual employment by the Jews who came to them, some searching for truth with apparent sincerity, but the greater number in a contentious and disputatious spirit. Yet even with respect to these last, they had reason to hope that their labour was not in vain. At another town, where there happened to be a fair at the time, several foreign Jews applied to him for books. As to the Jewish inhabitants of the place, it deserves notice, that the multitude of them were *much divided*. "The smaller part," say the Missionaries, with their characteristic simplicity, "is for us, and the greater against us."

When is it, your Committee would here ask, that the *strong man's goods are in peace?* is it not when he *keepeth his palace*, being armed? When, again, is it that his *spoils are divided?* is it not when *a stronger than he comes upon him, and overcomes him?*

Understanding that a sentence of excommunication had been denounced, in the synagogue, against those Jews who should come to them; and finding that the visits of the Jews were, for a single day, suspended, one of the Missionaries asked some of them, whom he saw in the street, whether that had been the cause of their non-attendance? The answer they made is remarkable: "they assured us," say the Missionaries, "that they would not listen to an excommunication with regard to us, because no Jew in the whole town, has such a love to their brethren as we have to the Jews;" and the result proved

that they felt as they spoke, for in the evening, and on the following days, several Jews came as before.

Your Committee cannot but rejoice in such a testimony as this to the Christian spirit of these labourers in the Gospel. And they unspeakably declare that they would far rather have the Society's Missionaries characterised, wherever they go, by a spirit of forbearance and love, than by any degree of acuteness or skill in disputation, where that were wanting.

In reference to other places which they visited in this journey, the Missionaries report of one, "The Jews came to us in such numbers that our room, and the place round about our house, were quite crowded, and they quietly listened to what we said, and asked for books." Of another, "In the afternoon, our room was crowded with Jews who wanted books." They do not disguise that they found in these places, at the same time, much ignorance amongst most, and much perverseness among many, of the Jewish inhabitants; that several came to dispute rather than to learn. They acknowledge, also, that in one place, they were informed that several of the Tracts which they had given away, were seen lying in the streets. And your Committee the rather notice these avowals on the part of the Missionaries, that it may appear that they state things as they really found them, without any desire either to magnify their success, or to extenuate their discouragements.

Your Committee are not ignorant that the enemies of Missions, whether to Jews or Gentiles, and sometimes, too, those who, *in principle*, profess to approve of them, urge, as an objection to them, that the Scriptures, Tracts, &c. distributed, are, in private at least, if not publicly, destroyed by those to whom they are given. Because this is the case *sometimes*, they infer that it is *always* the case. While, however, the existence of such acts of hostility, when they do occur, will excite no surprise in those who reflect how great the power of inveterate prejudice is, candid observers will not be over-hasty in drawing from such occasional in-

stances (admitted by Missionaries themselves) inferences unfavourable to Missionary efforts in general.

Whilst Messrs. Wendt and Hoff were thus labouring in the north of Poland, Mr. Becker continued stationary at Warsaw; visited by Jews and Jewesses in increasing numbers; answering objectors, in meekness instructing those who offered themselves, and patiently leading forward, as they were able to bear it, sincere enquirers after truth. Of this last description, there appears to have been not a few, of some of whom he expresses a good hope, that his conversations with them were attended with a blessing from on high. He continued also to circulate Tracts and the Scriptures, both of the Old and New Testaments, as opportunity offered, selling some, and giving some. One or two extracts from his journal will shew how he was employed:

" June 17. One of those Jews, who were with me last night, spent to-day the whole afternoon and nearly the evening with me; he told me that he had received a Tract from me in Calvary, namely, when on my journey from hence to Russia last year; that he had read it, and that it had pleased him very much; he told me also, that the Rabbi, after I had left that place, ordered all the books to be burned, upon which two Testaments and many Tracts had been committed to the fire, of which he was an eye-witness. I had distributed three Testaments, so one at least had been spared; he had retained his Tract, for which, when the Rabbi heard of it, he allowed him no more publicly to read the law. The young man, having come to Warsaw on business, made much enquiry after me, and at last found me, being directed by one who had received a book from me the day before. He came quite in a hurry, and his zeal to know the truth seems very ardent, as a proof of which it may be mentioned that he was not tired of reading with me, in the course of the afternoon, the three first, and part of the 4th chapter of St. Matthew, the 1st and 2d of St. Luke, again the 26th and 27th of St. Matthew, in Hebrew, translating it into

German, and after that heard me read the 53d of Isaiah. He said his heart was full of joy, and he wishes very much to become a Christian. I prayed him before he went away.

" July 2. Read with J—— to the 10th of Matthew; he had committed the Lord's prayer to memory the day before, and composed another prayer for himself, with which I was much pleased, it contains petitions for purifying his own heart, and for the Holy Spirit upon his friends, &c.

" July 3. Had a conversation with two aged Jews, who seemed not opposed to Christianity."

" July 4. Read and conversed again with J——; then with two other Jews, of whom one was the master of a school, and the other his assistant; one of their scholars was also present during the conversation. The master assured me that he wished to know the truth, and was very attentive when I was advancing to him the arguments of our most holy religion. The young man, too, seems well disposed; he has been in Holland before, and intends to go to Count von der Recke's Institution, by whom there is an advertisement printed, which we have circulated. Some time after, the father of the young man came also with his younger son, with whom I had another conversation about the same things; he, too, has been abroad formerly, and has somewhat more than ordinary Jewish learning.

" July 5. Saturday: spent again several hours with J——. I am glad to perceive that he is growing in knowledge, and, I hope, in grace too. Also two other Jews came, of whom one had received a New Testament long since, with the contents of which I found he was tolerably acquainted. Read with a schoolmaster of the Chasidim, the Epistle to the Hebrews. I hope not without benefit. Afterwards, had some more conversation with two other Jews, *who are both convinced that the Messiah has come, and "that our Saviour is the Messiah."*

Mr. McCaul, with his wife and Mr. O'Neill, reached Warsaw on the 19th of last September; after a long and fatiguing journey, in which, however,

they had received much Christian kindness, and Mr. M'Caul's health (which had been much impaired previous to his leaving England) had become greatly improved.

On their way to Warsaw, they spent some days at Posen; where they had the gratification of learning, from the Rev. Professor Cassius, (an indefatigable friend of the cause, and one of the Vice-Presidents of the Auxiliary Society in that city,) that, though comparatively little progress had been made with the *elder Jews*, their efforts respecting the rising generation had been attended with much success. He says, Professor C., according to a plan adopted by the Posen Society, went round to several Jews, and proposed to them to educate their children gratis. The Jews accepted the proposal, and there are now fifteen Jewish children educating in various Christian schools, at the Society's expense. It is true, that no direct attempt is made to convert these children, but a most essential step to their conversion is taken, and a great obstacle removed.

On this subject Mr. M'Caul remarks, "By intercourse with Christian children, much of the spirit of separation and hatred is taken away. By being educated as Christians, they learn what will afterwards be useful to furnish them with support, in case they should become Christians, and they will be no burden to Societies as many converts now are: and above all, their time being devoted to Christian studies, there is no time for studying the Talmud. This mode of working upon the Jews, is one that should be by no means neglected. The young Jews educated, have, as Professor C. expresses it, enlisted new recruits; so that if he had more funds, many more Jewish children would enjoy the benefit of a Christian education."

With a view of still further improving these favourable openings, Professor Cassius projects the establishment of a separate school for the education of Jewish children. The Posen Society has it in contemplation also, to form a Jewish

Colony in the neighbourhood, of a nature similar to that of Count von der Recke at Dusselthal.

On his arrival at Warsaw, Mr. M'Caul had the satisfaction of receiving most pleasing intelligence respecting a young Jewish teacher, whom he had instructed during his former residence in that city, and who had been baptized, after his departure for England, by Mr. Diehl, General Senior of the Reformed Church in Warsaw. After his baptism he had been sent to a distant town to be prepared for a schoolmaster, and during his residence there, had recommended himself to his teacher and fellow-scholars, by his Christian life and conversation.

In a subsequent letter Mr. M'Caul writes: "The affairs of the mission go on uniformly; Jews visiting us, and being visited by us. We see continually some fresh instance of secret belief amongst them. Lately a teacher, who had above a year ago received a New Testament from Becker, called on me, and acknowledged that he had no other hope than in the Lord Jesus. He spoke in a very serious and affecting manner, but added, 'What can I do, I must have something to eat?' I am now instructing a young Jewess, from Koenigsburg, in Christianity. She had been awakened during Wendt and Hoff's stay there, and is now here in service."

It gives your Committee much pleasure to state that Mr. M'Caul's *ordination*, whilst in this country, promises to contribute greatly to the weight and stability of the Society's Mission in Poland.

On this subject Mr. M'Caul writes from Posen, "I cannot omit, that my ordination procures every where more respect for the Society as well as for myself, and gives much more weight to what I say; especially in the Polish reformed church, which considers itself as a sister of the church of England, from which in its time of need it received much support. The Polish Reformed church is episcopal, and has its ordination from the Bohemian brethren, whose ordination is valid by act of parliament. Until

very lately, the heads of the church had the title of bishop. In the time of great persecution and poverty, they gave up this title, and took in its stead that of general senior."

Nor will your Committee dissemble the pleasure which they derive from the reflection, that while your Society is thus obtaining a more solid and respectable footing for her Missionary operations in Poland, she is also becoming instrumental in strengthening the bond of union which has hitherto subsisted between our own Apostolical communion and the Christian Churches in that country. That this is no vain speculation will appear from what Mr. M'Caul adds in the letter just quoted.

"When I told Professor C. that I was ordained, he immediately called me his brother; and on presenting him with a copy of the German version of the prayer book, after he had read the communion service, he declared he would make use of it. He said also, that he thought many of his brethren would do the same if they could procure copies."

The benefits arising from Mr. M'Caul's ordination have been still more sensibly felt in Warsaw. On application made, by the English residents in that city, to the proper ecclesiastical authorities, permission was readily granted to Mr. M'Caul, to perform divine service, according to the forms of the Church of England, in the place of worship, belonging to the Reformed Church. On the first day of his officiating, "there were," says Mr. M'Caul "forty-eight English persons present, and several strangers; amongst others two Jews who speak good English. Thus," he adds, "the Lord is prospering us, and laying the foundation of all our plans surely." This observation appears to be strengthened by the fact mentioned in a subsequent letter, that the number of Jews attending the church had on the last occasion increased to fourteen.

The interests of the Polish mission have been further strengthened by the ordination of the German missionaries, Becker, Wendt, and Hoff; the former according to the rites of the reformed,

the two latter to those of the Lutheran, church. "These ordinations," Mr. M'Caul observes, in a letter to the Committee, "are doubtless most important, as connecting your missions in this country, with the two leading Ecclesiastical communities, and thus accrediting them in the eyes of the people generally."

What adds to the grounds of thankfulness on account of these transactions is, that they are *prospective*, and likely to be *permanent*, in their operation. "You have now in Poland," says Mr. M'Caul, "four regularly ordained missionaries, and what is still better, I have a positive promise of ordination for all that may yet come; this I have from Mr. Diehl, general senior or bishop of the reformed church, so that the episcopal ordination of the Germans is now, by the blessing of God, secured."

Under circumstances so encouraging—so much already vouchsafed, and such gratifying prospects for the future—your Committee would deem themselves guilty of a great dereliction of duty, were they not to use every effort to extend and consolidate their operations in Poland. Mr. M'Caul strongly urges the sending out more missionaries to that country. When at Posen, he advised the making *that city* a missionary station, on account both of the number of Jewish inhabitants, and of the Society established there. And from Warsaw he writes to the Secretary, "You will be good enough to urge on the Committee the necessity of sending to our help the four Germans who are in the seminary. Without them we cannot arrange the stations; to arrange fully we shall require even two more missionaries for the kingdom of Poland: we think that five stations would be sufficient; these should be in the departments of Warsaw, Plock, Haliz, Cracow and Lublin; for each two missionaries would be required. It is very desirable that these should be occupied as soon as possible, or otherwise the seed already sown is likely to die."

Your Committee will conclude their statement relative to the Polish mission, by referring to a journey un-

dertaken, early in the present year, by Mr. Becker and Mr. O'Neill; respecting which the latter writes, under date of February 2d; "Mr. Becker and I left Warsaw on the 12th of last month for this place; during the whole of our journey we met nothing but encouragement to go forward in our work, unfurl the banner of the cross, and say unto the people of Israel, 'Behold, thy salvation cometh.' In every village the Jews gathered round our waggon, asking for books: and those who could afford it always paid for the New Testament. In many places they asked what they had to pay for the tracts, and when they were told, Nothing, they went away surprised. They appeared to set a great value upon tract, No. 41, which is addressed to the Jewish females.

" At Philopowo, a small town on the Polish frontiers, which contains 2000 Jews, we were received by them with the greatest joy. I was allowed to enter the synagogue and distribute there the Word of Life, while brother Becker was without, with the waggon, before the door, selling the New Testament. Not a disrespectful word was said to us. They told us, if some of the rich Jews would become Christians, that they were all ready to follow.

" In Ratska we were also well received by the Jews, who gave us a pressing invitation to visit their synagogue, and speak to them there about the Messiah."

It would be unjust not to mention that in this place (Ratska) there is a small colony of Scotchmen, to whom, at their urgent request, Mr. O'Neill imparted religious instruction; and that, in token of gratitude for this service, they made up, of their own accord, a subscription of sixty-seven florins, which they begged to present to the Society for the Hebrew New Testament.

To these details respecting the proceedings of the Society's missionaries in Poland, your Committee would willingly have added some extracts from the correspondence of Mr. Moritz, the Jewish convert employed as a missionary among his brethren by

the Emperor Alexander. They must content themselves, however, with stating that he continues to labour with zeal and perseverance in that capacity; and that he has been instrumental in awakening, or confirming, religious impressions in not a few Jews in various parts of Russian Poland. Some of these he has recommended to the Society at Berlin, others to friends at St. Petersburg, for further instruction previous to their baptism.

The mention of the Russian capital reminds your Committee to state the gratifying fact, that the education of Jewish children has begun to engage the serious attention of Christians in that metropolis. Your Committee have been favoured with a communication on this subject from the Rev. Mr. Knill, to the Secretary of the Edinburgh Society for promoting Christianity amongst the Jews, who thus writes,—

" In our school we have several Jew boys and girls; one of the boys, about thirteen years of age, is boarded and lodged in the school, and is beginning, like several of the Gentiles, to write short comments on verses of the New Testament. At our last Committee meeting it was resolved, that all Jews should be received when they applied, although it might put us to inconvenience. This resolution was made in consequence of 300 children having been refused admittance since Jan. 1, 1823, and from the probability that 300 more would be refused before the 31st of December. We have about 160 boys and 70 girls on the books, but we dare not go one further for want of room. The master and mistress are warm-hearted Christians, and are abundant in endeavours to do good to the bodies and souls of the children. This is talked of, and many parents are able to appreciate this; and, perhaps, it may be owing to this, in a great measure, that we have so many applications."

Your Committee could not feel indifferent to such a statement as this; and fully appreciating the truth of Dr. Pinkerton's suggestion, contained in a letter received from him on the same subject, that "encouragement afforded to the education of the children would

be introductory to a greater field of usefulness among the parents also," they determined to make themselves responsible for the expense of the instruction of all the Jewish children who may be admitted into the school at St. Petersburg.

*Mediterranean.*

From these regions of the north your Committee will now turn your attention to the shores of the Mediterranean, where the operations of your Society are beginning to assume somewhat more of a regular and systematic character than it has hitherto been practicable to give them.

It has already been stated in this Report, that the Rev. Charles Neat and Dr. Clarke have been spending some time at Gibraltar, in their way to Leghorn. The importance, in a missionary view, of this key of the Mediterranean, so well known as a place of confluence for Jews from all parts of the world, need not be pointed out. And though the prejudice and deeply-rooted enmity which so lamentably characterize many of the Jews which crowd its streets, absorbed, for the most part, in the love of gain, render the prospect of usefulness among them by no means cheering to the eye of sense, yet the eye of faith, piercing through the veil of present appearances, and accustomed to contemplate the power and promises of God, can discern, even here, enough to guide and animate the Christian missionary in the discharge of an acknowledged duty.

In this spirit of simple humble confidence, your Committee are thankful to state, that Mr. Neat and his estimable coadjutor have commenced their labours among the Gibraltar Jews; visiting them, as well in their synagogues as in their private houses, calmly discussing with them the main points of difference between Jews and Christians, (respecting which some of the more wealthy and respectable possess a considerable share of information,) refuting their objections, examining with them the Old Testament Scriptures, and endeavouring to lead them to a diligent study, with prayer, of those Sacred Oracles.

Though it would be too much to affirm, that any decided conviction appears as yet to have been wrought by those means, in the minds of the Jews with whom they conversed, yet it is certainly very encouraging to perceive that they have been treated with marked civility, both in public and private; and, in various instances, received the most courteous invitations to renew their discussions. They found, also, in some instances, a readiness to read the Tracts and Cards which they offered.

One or two extracts from Mr. Neat's journal will illustrate their mode of proceeding, and the nature of the encouragement they have met with.

"Dr. Clarke and I went to the Line Wall Synagogue. At the door we met \*\* \*\*, he was unwilling to enter into conversation, and merely said he was preparing some questions upon paper, and that he thought that was the best mode of proceeding. I gave him a Hebrew Tract, No. 9, which he promised to read. So soon as \*\*\* departed, another Jew, named \*\*\* \*\*\*, came out and accosted us in a friendly manner. I then took out a card, No. 1, and asked him if that were Rabbinical Hebrew. He read a few words until he came to what related to Christ; and then, with some dislike visible in his countenance, said, 'Why do you say Messiah is come, and that Jesus is Messiah?'"

C. N. Because your own Scriptures have predicted a Messiah, and these predictions were fulfilled in Jesus of Nazareth.

"He continued to read, and two other Jews drew near and looked over his shoulder at the card. I took out one and gave to the Jew, who seemed most anxious. He thanked me. Our conversation was then renewed, and we had scarcely re-entered upon it, when another Jew manifested a desire for a card. Dr. Clarke supplied this Jew also, and \*\*\* \*\*\* proceeded, the three other Jews standing near, and listening to the conversation."

After a conversation of some length, in which the Jew urged his objections in a temperate manner, they accompanied him to his residence, where, with the Old Testament before

them, they continued to prosecute the discussion; "in concluding which I begged him," says Mr. N. "to take God's word as he found it, without attending to tradition. He received the admonition kindly, promised to write some of his opinions for our consideration, and took leave of us with much civility."

In the absence of positive evidence of a work of conversion, one of the most hopeful symptoms, undoubtedly, which a Jew can evince, is a disposition candidly to examine the arguments by which the truth of Christianity is supported. If the enquiry be conducted with sincerity and earnestness, there can be little doubt as to the result to which it will ultimately lead.

An encouraging instance of this kind is mentioned by Mr. Neat. After a conversation of nearly three hours length, with two well educated and sensible Jews, (one of whom had, in the first instance, called upon Mr. N. and asked him for the publications of the Society) it was agreed, at their request, that Mr. N. should write his answers to two questions relative to the nature and obligations of circumcision. In giving his account of this interesting discussion, Mr. N. says, "It was, I assure you, very gratifying to see == particularly enquiring with evident seriousness upon his countenance, concerning these things. He has a Hebrew Testament which Mr. Wolf gave him, and the margin is filled with references and queries of his own, and he really appears anxious for information. Both \*—\* and == relinquish the Talmud, and adhere to the written word. These are propitious circumstances. May God shine into the hearts of these inquirers, and give them to know the truth, as it is in Jesus. They invited me to visit them, and expressed an earnest desire to renew and continue the discussion. We are much encouraged by these expressions, and begin to entertain sanguine hopes that God will bless our efforts in this place. I wish the friends, and I will add, the enemies and the indifferent witnesses of the Society, could have seen and heard these serious and candid en-

quirers with the Hebrew and English Bible and Testament in their hands, comparing one part with another, and manifesting such an acquaintance with the New, as well as the Old Testament, as might have put many a nominal Christian to shame. This was delightful to see. I pray that we may behold greater things; even the accomplishment of the promise to Israel, 'I will write my laws in their hearts.'

On the whole, considering the peculiar difficulties and discouragements which have usually been regarded as opposing any attempts for the good of the Gibraltar Jews, your Committee see much reason for thankfulness and encouragement in this commencement of Missionary labour among them; and they cannot but augur much ultimate good from the gradual, patient, and persevering efforts of a resident Missionary, such as they hope, ere long, to station there.

Proceeding up the Mediterranean, your Committee rejoice to report the formation of a Society for the spiritual benefit of the Jews, in the island of Malta. The avowed object of this Institution is to form a centre of union and communication between Asia, Europe, and Africa, for all purposes and plans in connection with the conversion of Israel. In reference to this object, the Secretaries of the newly-formed Society write, "As a centre of communication and correspondence, Malta affords advantages so peculiar, that the Committee would fain look for some beneficial results from their future labours. These must of necessity chiefly arise out of circumstances; and for the present their object must be, to obtain all possible access to the scattered Israelites so numerous in Palestine, in Egypt, and the northern coast of Africa, by means of the Scriptures and other books, which it may be found expedient or practicable to disseminate among them. They also hope to maintain a Depository of necessary books, and to have it in their power at all times to facilitate the communications between Jewish Societies and their Missionaries in the Mediterranean."

To give the fullest effect to these benevolent designs, the Committee of the Malta Society lost no time in communicating their views to several respectable gentlemen at different points round the Mediterranean, and soliciting from them such information as they might be able to afford, relative to the condition, moral and religious, of the Jews, as well as their number and the languages they are best acquainted with.

The immediate impulse of this auspicious undertaking (for some time contemplated by the friends of religion in Malta, and most cordially supported by the Rev. W. Jowett, the valued representative of the Church Missionary Society in that island) was given by the Rev. Lewis Way, who arrived there in May last, on his way from Italy to Palestine.

It was mentioned in the last Report, that this tried and zealous friend of Israel, had sailed from Nice, with a view of ascertaining and improving the state of the Jews, in the countries bordering on the Mediterranean ; accompanied by the Rev. W. B. Lewis, one of your missionaries. After a short stay at Leghorn and Florence, at each of which places they distributed New Testaments and Tracts, they proceeded to Rome, where they found that an old edict had lately been revived, obliging three hundred Jews to attend, every Saturday, the preaching of a priest in one of the convents.

Your Committee would rejoice to hear, that this compulsory course of proceeding was exchanged for a mode of seeking the welfare of the Jews more congenial with the mild and rational spirit of Christianity; and they would willingly indulge the hope that the knowledge of what is doing for God's ancient people in other parts of the world, may tend to relax that jealousy and severity with which they seem still to be regarded in too many Christian states. In this view it is gratifying to know that Mr. Way had an opportunity of presenting a copy of his ' Memoir respecting the State of the Israelites,' to his Holiness the Pope, as well as to some others of

the principal functionaries, both civil and ecclesiastical, at Rome.

From Rome, Mr. Way and Mr. Lewis went, by way of Naples, to Malta. Thence they sailed to Syria, intending to spend the ensuing winter in Egypt, and the spring in Jerusalem, where they hoped to take measures for the establishment of a permanent mission to the Jews. It pleased God, however, to frustrate these designs. After a residence of some weeks in Syria, Mr. Way's health became so much affected by the heat of the climate, that it was judged advisable for him to return to Europe; not, however, before he had effected arrangements for furthering the Society's views in reference to Palestine. Judging it to be in the highest degree important to provide a place of resort for its missionaries, on their first going out, where they might study the vernacular language, and become habituated to the climate, he engaged a suitable residence on Mount Lebanon, called the college of Antoura, having formerly been occupied by the Jesuits, and since used as a school.

The Rev. Pliny Fisk, one of the American missionaries to Palestine, so fully concurred in Mr. Way's views of the expediency of such a missionary asylum, and of the suitableness of the college of Antoura to that purpose, that he offered to unite with him in taking it, in behalf of his friends in America : Mr. Way, however, deemed it best to take the place, in the first instance, on his private account, leaving all future arrangements to be decided by the Committees of the two Societies. For a more detailed account of Mr. Way's proceedings and travels, we must refer to an interesting letter from himself, which will be found in the Appendix.

While Mr. Way was thus occupied, Mr. Lewis remained at Sidon, pursuing the study of Arabic, and occasionally supplying copies of the Arabic Scriptures to priests, who applied for them from the neighbouring convents. On Mr. Way's departure for Europe, he went to spend some months in the

college of Antoura, and prepare himself for the future services of his mission.

There your Committee will for the present leave him, to notice the proceedings of the converted Jew, Mr. Wolf, who, it will be recollect, set out from Malta, in the beginning of last year, on a second visit to Jerusalem, accompanied by the American missionaries, the Rev. Messrs. Fisk and King. Having spent about three months in Egypt, preaching the Gospel to Jews, Mussulmen, and Christians, and distributing, by sale or gratuitously, 300 copies of the Scriptures, and 3,700 Tracts, they reached the Holy City, after a fatiguing journey across the Great Desert, the latter end of March.

Mr. Wolf's reception among his brethren, on this his second visit, was truly gratifying. The learned doctors, with whom he had so freely discussed during his former residence there, welcomed him with great cordiality, and, some difficulty having arisen in procuring him lodgings, one of the chief Rabbies himself had a house provided for him, in the Jewish quarter, upon Mount Zion.

He soon had reason given him to believe that his former labours in the Jewish metropolis had not been in vain. In a letter, dated Mount Calvary, June 21, he writes: "There is now at Jerusalem, by God's grace, a feeling and a spirit of enquiry excited among the Jew, even according to the confession of the Rabbies, which never existed among them before." He spared no pains to improve these encouraging appearances, conversing freely with all who came to him; furnishing New Testaments and Tracts to all who desired them; reading, praying, with such as appeared to be in earnest, by night and by day; and exposing, boldly yet nicely, the sophistries and absurdities of the Talmud, in the presence of its devoted admirers. He thus speaks of his proceedings, with characteristic simplicity and humility, in a letter to Dr. Naudi of Malta: "You will, by this time," (Mr. Wolf wrote on the 22d June last, from Jerusalem,) "have heard of the

kind reception I met with among the Jews at Jerusalem; I lodged among them, and was engaged in preaching to them the Gospel from morning to night, and often all night, the Lord be praised for it. I have at this time more confined myself to labouring among the Jews than I ever did before. The Lord enabled me, beside this, to preach to them the fulness of the riches of Christ, more clearly than I ever did before." In order to qualify himself more fully to meet the unbelieving Jews on their own ground, he engaged a learned Polish Rabbi, who professed himself a secret believer in Christianity, to point out to him such parts of the Talmud, and of other Jewish writings, as may be made use of most effectually in combating the opinions of their doctors. And he derived considerable advantage from the knowledge he thus acquired, in subsequent discussions with his opponents.

Your Committee have received the fullest confirmation of Mr. Wolf's own account of his labours and of the encouragement which attended them, through the medium of the American missionaries already mentioned. In a letter, dated a few days after their arrival at Jerusalem, Mr. King writes: "Mr. W. was well received by his brethren the Jews, among whom he labours with unabated zeal from morning till night.—*Sometimes he sits up nearly the whole night, in reading with them out of Moses and the prophets, and out of the Talmud.* This I regret exceedingly, as it must soon injure his health materially, and if persisted in, deprive the Christian world of one of its ablest missionaries to the long-lost and despised people of the seed of Abraham."

Your Committee exceedingly regret to state, that the fears expressed in this letter proved to be too well founded. Mr. Wolf's uninterrupted exertions materially affected his health; and after spending upwards of three months in Jerusalem, he found it necessary to leave the place, and repair to the college, already spoken of, on Mount Lebanon, where he remained, for a short time, recruiting his health,

and enjoying Christian communion with his former fellow travellers, and with Mr. Lewis and Mr. Jowett from Malta.

It will be satisfactory to you to know the view which that experienced friend of the Jews, Dr. Naudi, takes of the result of Mr. Wolf's two visits to Jerusalem. In a letter to your Committee, Dr. N. writes: "Things in the Holy Land, under Divine Providence, seem at present to be more interesting, and more pressing, than any where else. Jerusalem, until lately, was thought to be an impracticable place for missionary undertakings; and the Jews, inhabitants of Palestine, were considered as an inaccessible people, from their pride, bigotry, and pretended wisdom. Mr. Wolf, I may venture to say, has cleared the way to these modern Jews, and himself succeeded, in great measure, with them. Rabbi Mendel, the most learned Rabbi of the present age, did not refuse to meet Mr. Wolf and his brethren, nor to converse and be friendly with them; they were besides well received by all the other Jews."

The Rev. P. Fisk also, in a letter to a friend, says: "Before I visited Jerusalem, I entertained some doubt about the expediency, and even about the practicability, of establishing a mission there. A residence of two months has entirely removed these doubts, and I wish now to see a missionary family there."

With these agree the sentiments of Mr. King: "Our prospects," says he, in a letter already quoted, "with regard to the establishment of a missionary station here, are quite as favourable as we anticipated. Difficulties there must be—difficulties we expect. But in the name of the mighty God of Jacob will we set up our banners, fully believing that the time is approaching, when the standard of the cross shall wave triumphantly on the walls of the holy city, and when the dwellers in the vales and on the mountain tops of Judea, shall shout to each other, and sing, 'Glory to God in the highest, and on earth peace, good will towards men.'"

Under these circumstances, your Committee have felt that they ought no longer to postpone the adoption of effectual measures for carrying on the good work at Jerusalem. Accordingly, they have determined to establish a *permanent Mission* in that venerable city, and directed Mr. Lewis to proceed thither without delay.

They cannot convey the intimation unaccompanied by a direct reference to the *Palestine Fund*, and an earnest commendation of it to the liberality of their Christian friends. The contributions to this interesting object already received, amount to about 700*l.*

From Antoura, Mr. Wolff went, the latter end of last October, to Damascus, where he was met by the sad intelligence that the chief minister of the Pacha, (who was a Jew) together with the high-priest, and upwards of twenty of the principal Jewish inhabitants of the city, had been thrown into prison, and required, under penalty of death, to pay the enormous sum of 40,000 burses into his treasury.

Mr. Wolf's description of the state of things at Damascus is characteristic, and deeply affecting. "I went," says he, "this afternoon, into the Jewish street. It was an awful sight to see weeping women, crying children, old men trembling and praying—in short, I felt what it is to see a whole congregation in mourning, and in a silent mourning and sorrow. The men did not dare to express the sorrow of their hearts, lest it might cost them their heads; but still it was greatly and visibly manifested. They told me the number of respectable Jews put in prison amounted to twenty-four. I shall go to-morrow (Deo Volente) into the Jewish street and distribute the word of God, and write upon the title-page the words of the prophet, 'Comfort ye, comfort ye my people.'"

There is reason to hope that this period of consternation and distress may have proved, through the providence of God, a season of much spiritual benefit to the Damascene Jews. Letters have lately been received from Mr. Lewis, (who joined Mr. Wolf at Damascus about a fortnight after his arrival,) giving a very interesting ac-

count of the eagerness with which the Scriptures were received by the Jews in that ancient city. He thus writes, under date of November 25th last :—

“ Being aware of the unpleasant state in which the Jews of Damascus had lately fallen, with regard to the government of the country, I entered the city with little hopes of meeting with much encouragement for the objects we have in view. The High Priest and many of the principal Jews were in prison ; the houses of others were shut up—some had fled the city : all were in anxiety—in confusion—in silence ! However, I have the pleasure of communicating to you this gratifying intelligence, that although the heads and elders, and hundreds of others, were invisible to the *very last*, yet I have had the happiness to witness *three or four such days* as our friends in Poland and elsewhere have enjoyed in the field of labour. Mr. Wolf and I walked the Jew quarter, talking to one and another of the Jews we met with, and we visited one of their synagogues on a Sabbath (or Saturday) morning. Next day and the days following, Jews were to be seen, old and young, from morning until evening, crowding the street adjoining the convents, in demand of books for themselves, their families, and schools. Many of them heard the word of eternal life read and preached to them ; and we continued to supply the *real* wants of this suffering people until nearly all our Testaments as well as Prophets and Psalms, &c. were exhausted.”

Nor was this anxiety to possess the sacred treasure confined to Jews. Mr. Lewis adds :—

“ I have never witnessed a *greater desire*, (humanly speaking) on the part of either Christians or Jews, than at this place, for the Word of God ; and the priests themselves, as they walked the streets, became persecuted, by Jews as well as Christians demanding of them the Book of Life ; and by their own wish I supplied two or three with Testaments and Psalters, for the purpose of giving them, with their own hands, to some of their friends and the well-deserving. I brought a full

case of Arabic Scriptures, (Bibles and Testaments,) with me from Beirut. The whole was distributed in a short time, as well as an half hundred of Genesis and of Psalters. I may say, to this moment I am entreated by many among the different Christians to supply them. I have accordingly promised to send them two cases more, one to the care of an excellent Maronite priest, and the other to the house of the Greek Patriarch. I have given directions that they are all, as much as possible, to be sold ; many, it seems, will now be willing to be furnished on such terms, although it was said before, ‘ You have given to Jews without money, and why not to Christians.’ It was a natural jealousy, and I could not be hard-hearted, or deaf (for the first time) to such a hint. But I sold eight copies of the Bible, and I must not forget that one man brought to me a trunk, and begged me to give him some Testaments for it. Some of the Scriptures were given to Turks, with whom Mr. Wolf was holding a discussion. And I presented the Bible to one of the *richest and most powerful* among the Turks in Damascus. His father was Pasha as well as his grandfather.”

#### *India.*

Your Committee continue to receive pleasing accounts of the state of the Jewish schools at Cochin. The Madras Corresponding Committee write respecting them :—

“ Under the blessing of God, we have the assurance of the Jews paying every attention to our endeavours to aid and assist them. Nothing can exceed the willingness of both White and Black Jews to come forward with their children for instruction.”

They mention also that they had received a very satisfactory representation of the state of the schools, and of the reception which Mr. Sargon, the superintendent of them, met with among the Jews, from the Rev. Henry Baker, one of the clergymen employed by the Church Missionary Society on that coast.

Mr. Baker says, “ I am happy in being able to give you a pleasing ac-

count respecting the schools under Mr. Sargon's direction at Cochin. He takes great delight in attending them himself, and in teaching the children; and likewise labours much to ensure their diligent attendance, and the diligence and attention of the masters employed under him. Nor are his endeavours without good effect. The schools are well attended, and the children have made considerable progress; such as, I am sure, any of Mr. Sargon's friends at Madras would be much pleased with." And, so far from his being avoided as an apostate by his Jewish brethren, Mr. Baker adds, "Indeed he appears, in every respect, the fittest person for superintending the schools, that could be employed for that purpose, as the Jews entertain but few of those prejudices against him which they have against a clergyman, or other person, not so nearly connected with them as he is."

In the same letter Mr. Baker strongly urges the employment of an English schoolmaster under Mr. Sargon, the importance of teaching that language in the schools being great, and Mr. S. himself being scarcely competent to teach it. The Madras Committee accordingly appointed to that office Mr. Harrington, an Englishman, who had for some time been employed in the instruction of children at Madras.

It is gratifying to add, that his Highness the Rajah of Cochin, has kindly granted the use of a house for the purposes of the school.

To enable them to "improve these bright advantages," the Madras Committee earnestly apply for pecuniary assistance from the Parent Society, being, as they state, "without the means of establishing more schools, either at Cochin or in the interior;" a request with which your Committee have expressed their readiness to comply.

It was hinted in the last Report, that Mr. Sargon had made a discovery which was likely to lead to some interesting disclosures respecting the "Beni-Israel," or descendants of the Ten Tribes. Since that period he has

been directed by the Madras Committee to pursue his investigations on this interesting subject; and, for this purpose, he visited Cannanore, a town of the interior, where they were supposed to reside. The result of his enquiries is thus stated by Mr. Jarrett, the Secretary of the Committee:—

"I come now to Mr. Sargon's visit to Cannanore, with whose information we have every reason to be satisfied. The following important particulars, among others, are stated:—1st. These people in dress and manners resemble the natives so as not to be distinguished from them, but by attentive observation and enquiry. 2d. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the 9th Regiment Bombay Native Infantry. 3d. Some of them read Hebrew, and they have a faint tradition of the cause of their original exodus from Egypt. 4th. Their common language is the Hindoo. 5th. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6th. They circumcise *their own* children. 7th. They observe the Kippoor, or great Expiation-day of the Hebrews. 8th. They call themselves "Gorah Jehudi," or White Jews, and they term the Black Jews "Collah Jehudi." 9th. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10th. They use the same prayer as those of whom we have heard, namely, "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. 11th. They have no Cohen, (priest) Levite, or Nasi amongst them, under those terms, though it appears they have elders and a chief in each community, who determine in their religious concerns. 12th. They expect the Messiah, and when he comes, that they will all go to Jerusalem: the time of his appearance, and their return, they think, will soon arrive; at which they would much rejoice, since at Jerusalem they would see their God, worship him only, and be dispersed no more!"

Mr. Jarrett remarks, on the pre-

ceding communication, "I think it is fair to conclude, that Mr. Sargon's account of these people is sufficient to prove them 'Israelites,' and not Jews of the two tribes and a half; and to distinguish the race as well from the White Jews, as the Black Jews at Cochin; and that it does not consist of a bare description of a people observing certain Jewish customs, but contains evident marks of such as have descended from the parent stock at one time or other, and probably, from all the circumstances, we may safely include them among the offspring of the long-lost ten tribes. Conceiving them, however, to be 'Israelites,' their idolatrous practices are evident: they invoke Ramah, (which is only another name for the Indian Camah,) the deity of love; and although while performing their idolatrous ceremonies they call upon Jehovah, the God of Israel, yet their idolatry is sufficiently marked by the existence of the idol among them, to fulfil the prophecy of Moses the man of God, (Deut. xxviii. 64.) who denounces the judgments of the Lord against them; '*The Lord shall scatter thee among all people, from the one end of the earth to the other; and there shalt thou serve other gods, which neither thou nor thy fathers have known, even wood and stone!*'"

Mr. Sargon ascertained, likewise, that there were considerable numbers of these people living in other places, not far distant from Cannanore, respecting whom it is probable that further researches will be made, under the direction of the Madras Committee.

Such are the principal transactions connected with the foreign operations of your Society during the past year. Your Committee will only add one or two facts of an interesting nature, not, indeed, arising out of any direct efforts of the Society, but intimately associated with its object, and with its prospects of future usefulness.

A communication recently received from Mons. C. Rostan, of Paris, contains the following intelligence:—

"The report of the labour of your Society is gradually spreading, and has

been the means of bringing us into connexion with several friends of Israel in this country. Thus the number of such as pray for the peace of Jerusalem increases from day to day, and Christians in France begin to be aware, that the peace of Israel is the peace of the earth. You will judge of our hopes of success from the letter annexed, which I transmit to you. The Valley of Munster, of which the venerable Christian, Mr. Batzweiler is minister, is a very important point with respect to operations amongst the Jews in France. We shall invite him to form in his congregation, if possible, a Committee of friends of Israel. In that valley Wintzenheim is situated, which may be called the French Jerusalem, because its population, and that of the vicinity, is almost entirely Jewish. It is the chief place of their seven great consistories. The Valley of Munster, one of the most fertile in Alsace, is almost exclusively the property of Jews, either as freeholders or tenants; how much good, therefore, may be done by a judicious dissemination of your Tracts, especially in German and Hebrew."

The letter referred to, contains, among other observations, the following:—

"It is not in my power to express the feelings which your last letter produced in my mind. Many years ago I anxiously wished to see that which is done in our day.

"At every divine service, especially *on the first day of every month*, my supplications, and those of my believing hearers, ascend to God and our Lord Jesus Christ, that he will vouchsafe to anoint with his Spirit, and to support by his power, all the worthy individuals, who are actually engaged in promoting his kingdom in the world. Your invitation, therefore, to offer up prayers in behalf of the people of Israel, has been very welcome to us, and we shall gladly unite with you in this labour of love. We wish to be informed whether the money transmitted by Mr. Krapf, tutor at Strasburg, to the venerable Missionary Society at Paris, is in part employed for the purpose of aiding the conversion of the Jews. If

so, we rejoice; but if not, I shall take care to open a separate fund for that purpose."

Every instance of genuine conversion to the Christian faith amongst the people of Israel, will be hailed with thankfulness by those who feel the value of even one immortal soul; and will assist also in removing the doubts of those who call in question the practicability of Jewish conversion. Your Committee are induced, therefore, once more to refer to the case of an individual Jew, named Moses Marcus, living in New South Wales, of whom mention was made in a former Report. The Rev. William Cowper (to whom they were indebted for former communications respecting this aged convert) thus writes concerning him, in a letter dated Sydney, Feb. 11, 1823:—

" This son of Abraham appears to be yet *more* alive unto God. His bodily indisposition does not allow him to attend our public worship; nor has he been able, of late, to minister to his brethren according to the flesh, as he earnestly desired. He seems very anxious that other Jews also might experience the happiness *which he has found* in searching and comparing the Psalms, the Prophets, and the New Testament, and in the persuasion thence obtained, that Christ is, indeed, a most gracious, loving, and mighty Saviour. But he cannot bring his carnal brethren to think as he now thinks, nor to use the means generally necessary to acquire a right knowledge of the sacred oracles.

" Mr. F. Hall, of the Church Missionary Society, who returns to England by this opportunity, can, if required, testify to your Committee what he has seen of Marcus. He has desired Mr. Hall to request your Society to send *many books* into Germany; especially to his native place, Mannheim, about ten miles from Frankfort. There he was born on the 24th of March, in the year of Christ, 1767; and, with tears flowing down his cheeks, ' *There,*' says he, ' *I was taught, in my infancy, to be an enemy of Christ,* but now, since God has been graciously pleased to give me light, I

wish in particular the people in my native country and town to be favoured with that blessing which I enjoy.'

" A few days ago, when the Rev. W. Bedford was about to embark for Van Diemen's Land, Marcus came to me to beg two or three Hebrew New Testaments and some Tracts, for his Jewish brethren in that island. I readily and gladly supplied him with a parcel, from those which I received from your Society, and would indulge the hope that they may become a blessing to some of the children of Israel in that dependency."

Mr. Cowper adds, " Is not this the Lord's doing? May He speedily accomplish the number of his elect, from both Gentiles and Jews! Let us hence take courage, and pray, and labour more fervently for the honour of our Saviour Christ, and for the salvation of his people."

In the spirit of this appropriate remark, your Committee would conclude their Report, grateful for past success, animated to further exertion, and humbly supplicating a blessing from on high on all the present and future efforts of the Society.

When they consider, (to adopt the words of an intelligent observer, who has for some time resided abroad) when they consider the favourable change which has taken place within these few years, among Christians towards the Jews, and the favourable change which has evidently been produced in the hearts of many thousands of the Jews, particularly the rising generation, your Committee cannot but regard the present period as a very important crisis to the Jewish nation. At no former period, since the Christian æra, did the returning mercy of God towards His ancient people so distinctly manifest itself; never was such a *stir*, such an *uneasiness about the state of their souls*, perceptible among the Jews, as at the present day; never were there so many to be found who, agitated by serious doubts with regard to their religion, were inclined to listen to the voice of Truth, and to devote time and study to *solid, serious, humble examination and inquiry*.

Whence, your Committee would

ask, do these novel appearances, these unprecedented moral movements, take their rise? Whence, but from *Him* from whom *all* holy desires, *all* good counsels do come? Whence, but from *Him* who has promised that "in the latter days, the children of Israel shall return, and seek the Lord their God, and David their King."

To be the humble instrument, in His hands, of accomplishing these gracious promises, is the simple design of your Society; believing, that as He has wrought, by human means, in the dispensations of His grace, hitherto, so He will continue to work by them, till the end shall come.

Your Committee wish it to be dis-

tinctly and universally understood, that this is the *one, single aim of the Institution*; and that the simple commission with which all its labourers are charged, is to make known to the Jews "*Him of whom Moses in the Law and the Prophets did write.*" And while engaged in the prosecution of the work assigned them, they earnestly entreat the prayers of all who love Israel and Israel's God, that the Spirit of wisdom and understanding may be poured out upon them, and the Spirit of grace and supplication on the house of David; that so, in God's appointed time, all Israel may be saved, and the Redeemer glorified in their salvation.





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